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CHRISTIAN ENDEAVOR World

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NE-JULY, 1960

Topics for July and August

BALDWIN LIBRARY
PACIFIC SCHOOL

SUMMER TIME IS CONFERENCE TIME IN JAPAN, TOO

For Christ and the Church...

THE CHRISTIAN ENDEAVOR World

Cover

These Japanese Endeavorers are sharing experiences as they meet together in a pine forest near the seashore, just as thousands of youth will also gather this summer in North America, learning to serve Christ and His Church through Christian Endeavor.

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The Voice of Christian Endeavor

JUNE-JULY • 1960
Volume 75, Number 10

Daniel A. Poling ..... **Editor-in-Chief**
Phyllis I. Rike ..... **Editor**
Bert H. Davis ..... **Associate Editor**
Harold E. Westerhoff ..... **Publisher**

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MEMO

from the General Secretary . . . .

AT HEADQUARTERS . . . . .

Many of you have already heard, and have been expressing concern, about the illness of two of our long-time headquarters associates. Carl F. Herrmann, Manager of the Publishing Department, has had two physical setbacks recently and has just undergone an exhaustive series of tests and examinations. We are happy to report that he is now back at his desk, awaiting optimistic reports from the tests and examinations.

Mrs. Zelda Hughes, in charge of our Circulation desk, has just submitted to surgery and is now back at her regular activity. Both of these associates are grateful for your expressions of concern and good will, along with your assurances of prayer for them during these days.

ABOUT CHRISTIAN ENDEAVORERS . . . . .

Dr. Earle W. Gates, past president of the International Society of Christian Endeavor, and minister of the historic First Church of Evans, Derby, New York, was the featured speaker for the Christian Life Emphasis Week at Huntington College. "One of the best things that has happened to Huntington," is the way in which one of the participants described the week and Dr. Gates' preaching.

The new Conwell School of Theology, to be located at Temple University in Philadelphia, has several Christian Endeavor enthusiasts numbered among its Board of Trustees. They include Dr. Daniel A. Poling, president of the World's Christian Endeavor Union; Norman Klauder, vice-president of the International Society of Christian Endeavor; and Dr. Robert W. Bringhurst, long identified with the Philadelphia Christian Endeavor Union.

Dr. J. Warren Hastings, minister for 18 years of the National City Christian Church, Washington, D. C., died of a heart attack at his home recently. Dr. Hastings was well known to Christian Endeavorers not only in the Capital City area but in many places.

AN UP-TO-DATE WILL . . . . .

Is your Will up-to-date? An out-of-date Will can cause heartache, confusion and loss of assets, A well-drawn Will avoids disagreement; costly, endless court actions; and sometimes frozen funds. It will save large amounts of money on taxes, too. If you have no Will or if you have not looked at it recently, you will want to consult your attorney who will see that your Will is properly drawn and executed. Write to the General Secretary, International Society of Christian Endeavor, for information about including Christian Endeavor International in your Will.

LASTING RESULTS . . . . .

A young woman from Louisville attended the 45th International Christian Endeavor Convention in Philadelphia last year. She participated in the conference led by Mrs. Daniel A. Poling—the Fellowship of Prayer. This has been a tradition at International conventions for many years, and Mrs. Poling has been brought back convention after convention, and always we hear of wonderful things that have come out of her wonderful leadership.

Miss Virginia Pepper writes that she took back some of the things out of this conference to Circle #2 of the Women of the Church of James Lees Memorial Presbyterian Church in Louisville. She presented too the prayers and quotations given by Mrs. Poling during the meetings in Philadelphia. The members of the Circle, most of them young mothers, purposed to form a prayer group, uniting in prayer for peace.

So, Philadelphia 1959 lives on.

IT'S SYDNEY IN 1962 . . . . .

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, has announced that the 14th World's Christian Endeavor Convention will be held in Sydney, Australia, in August 1962.

Harold Westerhoff

MEXICAN LEADERS who are anxious to welcome delegates to Mexico City this August include (left to right) Artemisa Echegoyen, Dr. Armondo Velasquez, Dr. Clyde W. Meadows, David Herrera, Esperanza Bada, and Prof. David Macias S. They are shown at the fifth national Mexican Convention in Oaxaca when Dr. Meadows, president of the International Society, was one of the speakers. The two girls, Spanish-English secretaries, interpreted for Dr. Meadows. Mr. Macias is the immediate past president of the Mexican Union.

David Macias

Dr. Federico Huegel

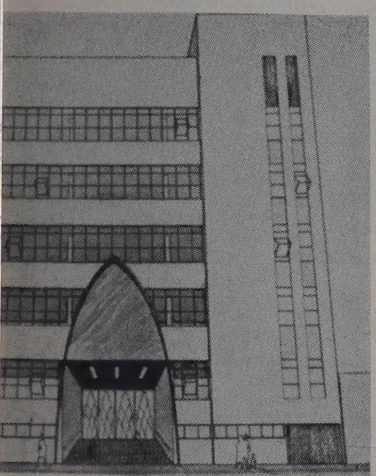
In Han Kim

DR. MACIAS, moderator of the General Assembly of the Presbyterian Church of Mexico and a former president of the Mexican Union, will officiate at the Communion Service Thursday morning, August 18, during the conference.

FRIDAY EVENING'S MESSAGE will be given by Dr. Huegel, professor emeritus of Union Seminary in Mexico City and a long-time Latin American missionary of the Disciples of Christ.

IN HAN KIM, vice-president of the Korean Christian Endeavor Union, will lead the Quiet Hour period on Saturday morning. He is principal of the Andong mission high school, with an enrollment of 600 boys.

Come to Mexico City!



"Christ, the Light of the World" is the theme of the third Pacific Area Conference of the World's Christian Endeavor Union.

Delegates from Japan, Korea, Australia, Guatemala, Canada, Mexico, and the United States are expected to gather August 17-20 in Mexico City for this Area I Conference. Sessions will be held in the newly-completed Prince of Peace Presbyterian Church, conveniently located in the heart of Mexico City.

The program begins Wednesday, August 17, with the laying of a memorial wreath on the Independence Monument, followed by the Pre-Conference Service of Prayer at the Methodist Church of the Messiah, led by Rev. Saul Tijerina G. of Monterrey.

The opening session at 8:00 P. M. Wednesday will use the theme, "The Light Shineth in the Darkness." Dr. Daniel A. Poling, president of the World's Union, will give the keynote address.

Thursday's schedule begins with a communion service, followed by conferences for young people, intermediates, pastors, union leaders, and on the Bible. A general assembly period completes the morning program.

High lights for Thursday afternoon are a visit to Chapultepec Castle and a sing at the Monument to the Boy Heroes of Chapultepec.

ABOVE—Conference headquarters will be the newly-dedicated Prince of Peace National Presbyterian Church, in the heart of Mexico City.

LEFT—Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, and other leaders will lay a memorial wreath on the Independence Monument on the opening day of the conference.

Dr. Clyde W. Meadows, president of the International Society, will speak at the evangelistic service Thursday night. The theme is "Let Your Light Shine."

Friday morning's schedule includes a Quiet Hour period led by Rev. Izumi Watanabe, general secretary of the Japan Union of Christian Endeavor. After the conference period, Rev. J. Wesley Siebert, past president of the Canadian Union, will speak at the general assembly.

Friday afternoon delegates will tour Mexico City in special buses. The evening evangelistic service will feature Dr. Federico Huegel, with the theme, "The Lord Is My Light and My Salvation."

The schedule for Saturday morning is similar to Friday, with In Han Kim, vice-president of the Korean Union, leading the Quiet Hour. A Mexican Fiesta in the Bosque Theatre is the afternoon feature.

The closing session Saturday night includes a sacred concert by the Felix Mendelssohn Choir from the Prince of Peace Church, with a brief meditation by Dr. David Macias. Dr. Oziel Garza Rocha, president of the Mexican Union, will preside. The theme is "Arise, Shine; for Thy Light Is Come."

Spanish and English will be the two official languages of the conference.

A group of Christian Endeavorers from the United States and Canada will attend the conference as part of the Mexican Fellowship Tour, sponsored by the International Society. Hotel headquarters will be the Plaza Vista Hermosa. Harold E. Westerhoff, general secretary of both the International Society and the World's Christian Endeavor Union, is directing the tour party. The group flies to Mexico from Chicago on August 6, tours Mexico before and after the conference, and returns to Chicago by air, arriving August 28.

Focusing on Endeavorers . . . .

Leaders shown at the Middle Atlantic Regional Conference in Atlantic City, New Jersey, April 29-May 1 are (left to right) Gordon McMordie, Nellie V. Griffin, Mrs. Arch J. McQuilkin, Mr. McQuilkin, Joseph A. Barnes, Harold E. Westerhoff, Cecil A. Jeffery, Marvin Sloane, and Austin Gould.

Photos by Woodrow

Delegates at Atlantic City were delighted on Saturday evening [illegible] music of the Young Adult Choir of Trinity A.M.E. Church of Gouldsboro, New Jersey, directed by Austin Gould. Mr. Gould also served as conference pianist. James R. Westerhoff of New Jersey is regional president.

A "chapeau" is placed on the head of Phyllis I. Rike, editor of THE CHRISTIAN ENDEAVOR WORLD, by Cecil A. Jeffery, much to the amusement of Dr. Clyde W. Meadows (right) at the Atlantic City sessions.

Enjoying the fountains in the solarium at the home of Norman and Helen Klauder in Ventnor, New Jersey, are (left to right) Douglas Niece, J. Barry Higgins, Dr. Clyde W. Meadows, and Harold E. Westerhoff. The occasion was a reception honoring Dr. and Mrs. Meadows during the Middle Atlantic Conference.

Dr. and Mrs. Meadows (left) say go[illegible] to departing guests at the reception[illegible] are (left to right) Nellie V. Griffin, [illegible] Lou Rudolph, Elizabeth Masarech, [illegible] M. Marguerite Dicus.

Officers of the Jamaica Christian Endeavor Union are shown following a tea at the Y.M.C.A. in Kingston, in honor of Dr. Clyde W. Meadows during his recent visit. Sixth from left is Rev. Luther Gibbs, general secretary of the Jamaica Union. Dr. Meadows (fifth from left) spoke at a rally that evening.

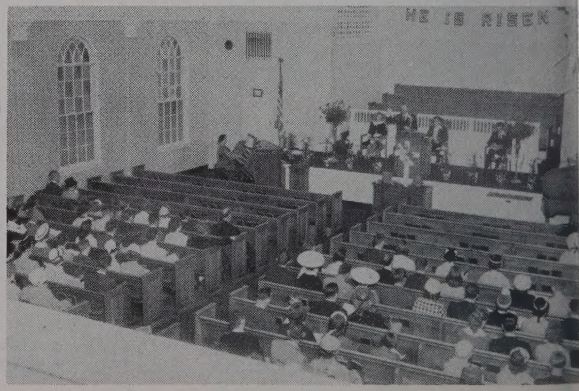
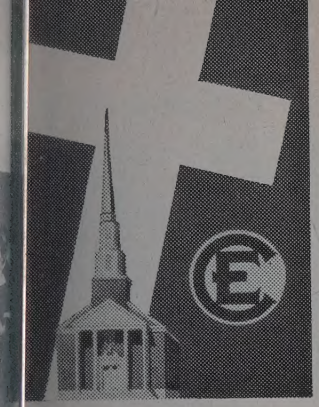


Photo by Tom R[illegible]

Five hundred youth from Chicago's south side and southern suburb[illegible] tended the Easter Sunrise Service at First Reformed Church in Lan[illegible] sponsored by the Calumet Division. Gil Dodds, former track star, wa[illegible] speaker, with George Zafros of Grace Reformed Church, Lansing, as [illegible] leader.



Blueprints for Building Your Christian Endeavor Temple

This outline was worked out by Ontario Christian Endeavor Union leaders and prepared for use in THE CHRISTIAN ENDEAVOR WORLD by Shirley M. Fretz. It contains excellent material for a chalk talk, an object lesson, or a message on the essentials of Christian Endeavor.

THE FOUNDATION—Christ-centered in every respect

—Born out of evangelistic services where young lives had been committed to Christ.
—Membership based on a personal covenant with Christ—the Pledge.
—Program built on four eternal Christian principles which focus on Christ.
—Uses every worthy means to bring the claims and challenge of Christ to the individual.
—Seeking to help the individual develop a well-balanced Christian life, it also emphasizes the centrality of the weekly devotional meeting for building personal faith in Christ.

THE PILLARS—Christian Endeavor's basic principles

—Confession of Christ . . . public confession of our acceptance of Him as our personal Saviour and Lord; the example of our everyday living.
—Service for Christ . . . recognizing the many channels for Christian service; spending much time in prayer seeking God's guidance for the best use of our lives for His cause; investment of much time in developing, improving and using the talents which God has given us.
—Loyalty to Christ's Church . . . accepting every opportunity to perform tasks for the church—ushering, teaching Sunday school class, singing in the choir, etc.; not accepting these tasks unless we intend to be faithful and dependable.
—Fellowship with Christ's People . . . attending and participating in activities sponsored by the church and Christian Endeavor where we know we will be associating with other Christians; being sure that our associations with Christ's people are marked with consideration, love and helpfulness.

THE WALLS—The weekly devotional meetings

—Christian Endeavor society work is encompassed by the walls of the regular weekly devotional meeting which is the very heart of the organization.
—The weekly devotional meeting, centered in Christ, is absolutely essential for the building of strong lives and a solid enduring society.
—It is the heart of the society's total program, from which will stem other important activities and results.
—A good meeting must honor God, make our relationship with Christ more real, come to grips with life, and have a specific aim.
—The Bible must hold the central place in all planning and programming.
—The real purpose is best achieved when everyone actively participates in the meeting, in the spirit and mind of Christ.

THE FURNISHINGS—Christian Endeavor's guideposts to upward growth

—The Altar—Quiet Hour; Offering Plates—Tenth Legion; Pulpit—Lifework Recruits; Flags—Christian Citizenship.
—The Quiet Hour—daily Bible study and prayer.
—The Tenth Legion—dedication of self and substance as represented by giving a tenth.
—Lifework Recruits—committed for full-time Christian service at home or abroad.
—Christian Citizenship—the witness of practical Christianity in the home, community and nation.

THE JOISTS—The Endeavorer's personal covenant with Christ, the Christian Endeavor Pledge

—As the joists or beams hold the structure together, so the Pledge binds the society members together in a united loyalty and devotion to Christ.
—The Pledge is for active members, reminding us that we must always be working for Christ.
—The Pledge is a worthy standard of action or character for every Christian, a goal to be reached, trusting in Christ and striving to do His will.
—Standards of the covenant for the individual—complete trust in Christ for strength; willingness to do whatever He would have us do; daily prayer and Bible study.
—Standards for our relationship to the church—support all of the activities of our church with our attendance, time and money.
—Standards for our relationship to the society—we must be true to all our duties in the society, accepting responsibilities as a privilege and not a burden.
—Finally, we must seek the Saviour's guidance in *all* that we do.

THE ROOF—Relationships beyond the society

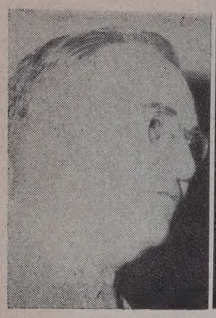
—As the roof protects the temple, so the society is nurtured within the shelter of the larger associations.
—Local county union provides opportunity for inspiration, fellowship, study, and training with other young people's groups of the area through rallies, banquets, retreats, visitations, recreation.
—Provincial or state union sponsors summer conference, conventions, rallies, leadership training, program helps.
—For societies in Canada, the Canadian union coordinates activities within the Dominion and produces THE CANADIAN ENDEAVOURER.
—International Society gives leadership to the total program in North America, produces a wealth of literature and supplies, conventions, Christian Citizenship Contest and Convocation, produces THE CHRISTIAN ENDEAVOR WORLD.
—World's Union brings Endeavorers together in the largest organization of Christian youth throughout the world, numbering in the millions, from every race, every continent, many countries, gives leadership to countries outside North America, sponsors world conventions and area conferences.

THE LIGHT—Literature and supplies

—As lights illuminate a building, literature and supplies bring light to our societies and members.
—Christian Endeavor materials are designed to specifically meet the needs of the Christian Endeavor society. No other material can take the place of THE CHRISTIAN ENDEAVOR WORLD, Christian Endeavor Week Packets, Program Guides, and a wealth of other material.
—Societies cannot function properly without proper materials. Societies need materials to provide constant resources of ideas and programs.

THE SPIRE—The individual, trained and serving Christ

—As the spire puts the finishing touch on the temple, so the society puts the finishing touch on the lives of its members.
—Christian Endeavor trains them for work in the society and then leads them to channel their talents into all activities for Christ and the Church.
—Christian Endeavor upholds Christ's commission by helping youth win others to Him.
—Christian Endeavor sustains and trains its members and points them to a richer, fuller service for Christ as they fellowship with other young people of like aims.



Dr. Clyde W. Meadows Speaks To Endeavorers

Your Questions Answered

by International Society's President

Why do we take precious time in Christian Endeavor conventions for recreation?

Because recreation is a wonderful medium of Christian fellowship, and that all Christians need. I know a church that refused to have any recreational or fellowship activities in connection with their conventions for young people, but had sermons and addresses morning, afternoon and evening. The result as I saw it, on the occasion that I visited the group as a speaker, was that out of several hundred people present, there wasn't a teen-ager among them. Our Christian Endeavor conventions should have carefully planned periods for recreation and fellowship. These are usually placed in the afternoon or following an evening program.

You have been advocating the organization of Adult Christian Endeavor Societies. What materials are available for programs?

Yes, I have been encouraging the organization of pure adult societies because the adults need a coeducational program of prayer, study, service, and fellowship on the multiple participation principle which has been followed by Christian Endeavor through the years.

As to the topics and materials, we feel adults should have much more latitude and freedom of choice than other age groups because of their experience and variety of interests and needs. However, many of the young people's topics are useful for adults and there are suggestions of materials in THE CHRISTIAN ENDEAVOR WORLD from time to time. A booklet has been written for adults entitled "With Young Adults in Christian Endeavor."

Our own adult society has found very profitable the use of materials put out by our Department of Christian Education in the form of leadership education courses. The course we are following now is most helpful on "Personal Christian Living." A leader for the evening takes a chapter from the course and works out a discussion of the topic. Most denominations have such courses available. I am not publicizing my denomination's materials, but you could look over any of these materials by sending your request to Rev. Walter M. Burkholder, 402 U. B. Building, Huntington, Indiana.

How should we deal with morally defeated persons?

Deal with them as Jesus dealt with them. They have souls to save and it is our Christian business to save souls (Luke 19:10). Some time ago an attorney sent a young woman to my office who was an unmarried expectant mother. In the midst of her tears she said, "This is the second time this has happened to me. After the first time my church dropped me from the membership and my father and mother refused to let me come home. Now, I have no church and no home." I called her father to my office and verified her story. I found her father willing to give some financial help but that was all. We were able through the influence of our church to send her to an institution for personal care and later to establish her in a foster home where she is living and serving the Lord happily, with the encouragement of Jesus, "Neither do I condemn thee: go, and sin no more" (John 8:11).

There are hundreds and thousands of morally defeated persons coming out of our jails and penitentiaries each year. Certainly we as Christians need to take a constructive interest in them.

Do you have a question for Dr. Meadows? Send it to him at 1221 East Broad Street, Columbus 16, Ohio.

A Forgiving Spirit

Many years ago, during the Boxer uprisings in China, two sisters who were the only daughters of an American widow were killed by the very people to whom they had gone to tell of the love of Christ. The heartbroken mother sold all of her possessions in America and went to China herself to carry on where her daughters had left off. Is it surprising that many Chinese people were won to Christ because of this act of forgiveness?

1960-61 Program Guide W

Mrs. Aldis L. Webb

Mrs. Arthur Rc

Writer of the 1960-61 Program Gui Junior Highs is Mrs. Aldis L. We Tillamook, Oregon. Mrs. Webb is a school teacher and the wife of the m of First Christian Church. After Mr. V retirement in June, the couple will their home in California. Mrs. Webb a writer of Junior High topics for CHRISTIAN ENDEAVOR WORLD.

Mrs. Arthur A. Raymond make debut as a writer of International S materials with the publication of the 61 Senior-Young People's Program A member of San Gabriel Union Cl she makes her home in Los Angeles, fornia, where she is a secretary for a p ing company. Her husband, before his in 1955, and her son and daughter and families are active leaders of the Angeles County Union. Mrs. Raymond self is High School Superintendent fo California Union.

The 1960-61 Program Guides are available and may be ordered from International Society for 50c each. contain a wealth of material for the society to use in planning its yearly gram.

OFFICIAL NOTICE

ANNUAL MEETING

of the

International Society of Christian Endeavor

The annual meeting of the Corporation of the International Society of Christian Endeavor will be held at 3:00 P.M., Monday, July 4, 1960, in Salon B, Hotel Chateau Laurier, adjacent to Parliament Hill, Ottawa, Ontario, Canada. Regular business will be transacted.

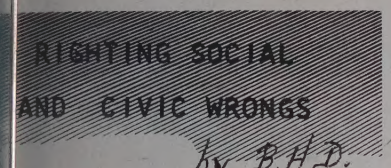
All annual, sustaining, supporting, and life members of the International Society of Christian Endeavor are voting members of the Corporation. This meeting is held in connection with the Citizenship Convocation which will convene July 1-3, 1960, at Ottawa, Ontario, Canada.

Clyde W. Meadows
President

Harold E. Butterhoff
Clerk

May 25, 1960
Columbus, Ohio

ith Young Adults



POSED: That we study, discuss, and on Christian Citizenship issues in our munity as a midsummer project.

he week of Sunday, July 3, would be opriate for beginning this emphasis. ral meetings might be required in ing into specific issues, following the p's consideration of principles and gen- purposes. You may begin to look at hting Social and Civic Wrongs" by pting the ideas presented here.

ermining What Is "Right"

ead Philippians 4:8,9; Matthew 7:12 olden Rule"); Matthew 25:34-40 ("unto of the least"); Micah 6:6-8; James 2:14-17; I Corinthians 3:11-13; Romans 5-9; I Peter 2:21.

Read the Bible, thoughtfully and erfully, particularly the Gospels which rd what Jesus taught and how He lived ng men.

. Strengthen conscience, or the inner e, in prayer and meditation.

. Seek Christian friendships, sharing h these friends in wholesome social life recreation, church work, service to se in need, and civic responsibilities.

. Be familiar with the lives and work those who have served the nation and manity.

Do the things that you are quite sure right, keep from the things you are te sure are wrong. Seek the best advice t you can get on doubtful matters." young Christian, quoted by Dr. Harry omas Stock.)

arning to Apply the "Right" Social and Political Issues

Here we must face the fact that there is single code or set of principles on which Christian leaders agree.

Germany. Bishop Dibelius of Berlin insists at Christians in Communist East Germany not owe obedience to their godless lers. Rev. Martin Niemoeller, with a rec- l of eight years in Nazi concentration mps, disagrees, citing Romans 13:1-3.

Roman Catholics. The bishops in the ominican Republic may censure General ujillo and warn him that he may be nied forgiveness in "his last moments on rth." Yet disobedience and agitation ainst his government by the individual e not condoned. The church authorities d not the laymen will speak out when cessary or will give confidential warnings those in government. But note the more neral spirit of Rev. Karl Rahner in a new book, *Free Speech in the Church* (Sheed & Ward).

Protestants. Our churches strive to teach us to choose right from wrong, and to stand for the righteous way in personal and public life. Many reforms in social relations and political life begin with the pressure of Protestants' conscientious agitation, protests, and organized attacks that obtain changes in attitude, practices, and laws. Churches and church-influenced movements and organizations are often the major forces for reforms directed at creating a more Christian social order. The Jewish moral sense is frequently joined in such efforts, for the roots of the Christian code of public morals and justice grew in Jewish soil.

How Is the "Right" Asserted?

Bishop Stephen Neill of the Anglican Church, in *A Genuinely Human Existence* (Doubleday), believes that "sane, balanced, and constructive rebellion" against social wrongs is expressed in at least five ways. (My comments on his concepts are shown in italics.)

1. "Patient endurance of the wrong, and suffering through it." The author cites Lincoln in his patience toward the institution of slavery—a patience that he joined to item 2 in this listing.

2. "Steady effort to change the minds of other men," so that they may become convinced that a condition or practice is evil. The bishop calls such persons "courteous rebels." *Gandhi's program of "non-cooperation" combined Nos. 2 and 3.*

3. Combination with other like-minded persons "to bring about changes in the law by which society is governed." *This may apply to custom (unwritten laws) as well as to statutes.* Bishop Neill urges that patience, wisdom, and constant self-criticism be applied to this process of asserting the right. He reminds us that better laws do not make men righteous, but that the human spirit must be influenced; *National Prohibition might be cited.*

4. "It is desirable that each of us should at certain points maintain his independence in relation to the habits and customs of others." We need not be guided by other people's consciences. *We might, as "courteous rebels," choose to be witnesses for our point of view without expecting that the majority forthwith accepts it. The conscientious objector to military service usually has this personal-choice spirit.*

5. Some form of martyrdom is possible in such struggles. One crusading for what he believes to be social "right" might be threatened, fired, boycotted, imprisoned, even executed. "The genuine martyr seems to dislike very much the idea of being a martyr," writes Bishop Neill. He will come to a calm acceptance of society's rebuffs, and may even forgive and pray for his adversaries.

IN MOST projects of reform, indifference and ridicule are more common than persecution. To these, at least, churchmen battling wrongs must become accustomed. It is some comfort to one asserting a "right" not yet triumphing to be working with others. He shares in their moral courage and confidence. Usually a North American who is trying zealously to right a social wrong finds allies and well-wishers who will pray and work with him.

HONOR SOCIETIES

Since the last list was published of societies and unions who have officially become members of the International Society of Christian Endeavor by financial support during Membership Mobilization, a number of others have participated in the 1960 Society Roll Call.

Unions or societies listed below contributed during the months of March and April. Those receiving gold seals have contributed $50 or more; red seals represent a gift of $30; and blue seals, a contribution of $15.

Gold Seal

Intermediate, First Evangelical Congregational Church, Easton, Pennsylvania

Red Seal

Bilwi, Mission Morava, Puerto Cabezas, Nicaragua, Central America

Blue Seal

Societies of Central Evangelical United Brethren Church, Torrance, California
Capital View Baptist Church, Washington, D.C.
Capital Christian Church, Springfield, Illinois
Junior, Calvary United Brethren Church, Lake Odessa, Michigan
Junior-Intermediate, Reformed Church, Hudsonville, Michigan
Pleasant Hill Congregational Christian Church, Liberty, North Carolina
J. O. Y., Canton, Ohio
Franklin County Union, Columbus, Ohio
Adult Community, Zion United Church of Christ, Greenville, Pennsylvania
Youth Fellowship, United Presbyterian Church, Monoa, Pennsylvania
Leverington Presbyterian Church, Philadelphia, Pennsylvania
Junior High, Leverington Presbyterian Church, Philadelphia, Pennsylvania
Junior High, Pleasant Grove Christian Church, Dallas, Texas
Tri-City Union, Norfolk, Virginia

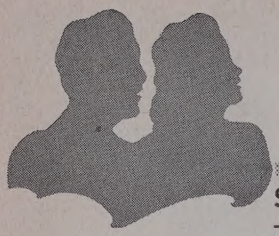
COMING EVENTS
For Your Prayer Calendar

Here is a list of Christian Endeavor conventions and conferences scheduled to be held during the next few months. Remember these events in your daily Quiet Hour.

JUNE
16-19—Ohio, Columbus
17-19—Indiana, Huntington
20-26—Minnesota, Medicine Lake
23-26—California, San Jose
23-26—Michigan, Grand Rapids
23-26—Texas, Corpus Christi
25-July 2—Massachusetts, Northfield (Summer Conference)

JULY
1- 3—International Society Citizenship Convocation, Ottawa, Ontario
5- 8—West Virginia, Buckhannon
15-17—Golden Rule, Frederick, Maryland (Summer Conference)
27-30—North Carolina, Crestmont

AUGUST
1- 6—Pennsylvania, Chambersburg
11-13—Kentucky, Dixon
13-20—New York, Lake Canandaigua (Summer Assembly)
15-19—Virginia, Bridgewater
27-September 1—New Jersey, Madison (Summer Conference)
28-September 5—Ontario, Chesley Lake (Summer Conference)



I Pledge . . .

Proverbs 14:34

Senior-Young People (15-24 Years)

JUL

*Comments by Rev. Burton Weber**

Aims

1. To become aware of how frequently and easily we make pledges in life.
2. To "accentuate the positive" in the Christian Endeavor pledge.
3. To note the significance of the pledge in relation to the Christian life.

Promotion Ideas

To make a poster or a display to advertise the meeting, make use of some symbols of allegiance such as the national flag, the Christian flag, the Boy Scout or armed services salute. The marriage license of a respected couple who have been married for a long time may be put to good use. Perhaps a blank sales contract or a guarantee may be obtained.

Some comment about these should be made to show that they represent some of the pledges we make in life. The central or most prominent place should be given to the Christian Endeavor pledge. A wallet-size pledge card or a wall pledge may be used.

Program Suggestions

Pre-Prayer Service
Call to Worship: Psalm 121:1,2
Suggested Scripture: Genesis 9:8-17
Suggested Hymns: *I Would Be Like Jesus; O Jesus, I Have Promised; More Like the Master; Trusting Jesus; Christian Endeavor; Living for Jesus;* and *In the Service of the King.*

Try to get as many as possible taking some part in the meeting aside from the singing of the hymns. Sentence prayers, Scripture reading, special music, and taking part in the discussion are some possibilities.

For the Leader

One of the best ways to prepare for this topic is to dig up as much information as possible about the organization of the first Christian Endeavor society in Rev. Francis E. Clark's home. No matter how often this has been heard or read, benefit will come from a study of it. Pay special attention to the place of the pledge in the formation of the group.

International Headquarters can supply some good material for this study at a reasonable price. The February 1960 issue of THE CHRISTIAN ENDEAVOR WORLD has a good article by Mrs. Clark that will be helpful.

Arrange to have copies of the pledge for each person at the meeting if there is no wall pledge available. Study the pledge and write out and number each one of the promises that it contains.

Pledges We Make in Life

Think how often we make pledges in life! It's so common and ordinary a thing that very often we do it without even realizing it. We pledge our obedience, our time, our talents, our money, our honesty, or almost anything we have.

*Mr. Weber is minister of Garrison Road United Brethren in Christ Church, Fort Erie, Ontario.

FOR DISCUSSION

1. Discuss the pledges we make in different areas of life. Think of them particularly in relation to the amount of thought needed before taking them and how easy some are and how hard others are to make.
2. Discuss what makes the difference — what makes some hard and others easier.
3. Consider the Christian Endeavor pledge —is it easy or difficult to make? Should it be made easier or more difficult in your own society? Discuss this and give reasons for thinking as you do.

This being a weekend of national significance for both the United States and Canada, consider some of the pledges we make to our country. The pledge of allegiance is one of them—one that is pretty important and quite obvious — but there are others. We pledge to obey the law, for instance. And, citizen or not, we can be prosecuted if we violate that pledge and the laws of the state or province in which we are.

When we join a club, civic group, school project, any organization including the church, we are saying, "I hereby pledge myself to the principles of this organization." When we marry we pledge our faith to our partner "till death do us part." These are some of the pledges made in life. Think of some others.

Meaning of a Pledge

There are a number of words that express the same basic idea as "pledge." There is commitment, agreement, promise, covenant, contract, and others. Each one has its own shade of meaning but we often use them interchangeably.

We have used the word "pledge" in its freer sense in the first part of the lesson. In its stricter sense a pledge is a formal statement or declaration such as the pledge of allegiance or the formal commitment made when we join the church or are joined in the enduring bonds of marriage.

The Christian Endeavor pledge fits into this category as well. But "pledge" may be misleading here. Dr. Clark said he preferred the word "covenant" for the Christian Endeavor vow because it is a positive agreement and has two parties involved. A pledge may have only one side. A covenant has two sides and two parties. Christ supplies the strength, we agree to try our best, and the pledge is thus a pact between us and God.

A pledge is usually considered much more binding than an agreement or a resolution. The basis of obligation, however, is not the written, signed and witnessed paper as in a contract, but the honor of the pledger. An honorable person would not take the pledge unless he means to keep it.

Importance of the Pledge

"The pledge has made Christian Endeavor what it is today," Dr. Clark said years ago, but it's just as true today. It is one of the most important and most original features of the society. It is what makes Christian Endeavor distinct and different.

The pledge gives a positive approa the Christian life. There is nothing that should make any Christian hesita sign. In fact, it only puts into word commitment a person makes when he surrenders to God's will.

It is intended to be a serious and bi agreement but we note that it is a pr to *try* to do these things conscientie We promise to make certain things "rule of my life." There may be times other things will interfere, things that conscientiously be given to the Mast reasons and the pledge leaves this op us. It is in harmony with Christian ciples in this respect, because it leaves to our conscience to do what we fe right, not what somebody else tells right.

Heart of the Pledge

The first clause of the pledge is the heart of it. If we can seriously and sinc make this promise, we will not nee hesitate to promise the rest of it. Prom to try to do what Jesus would have u puts the Christian life before us matter of our own personal conscience. is as it should be.

Jesus more than once spoke the w "Follow me." He thus intended that disciples and followers should use Hi their example. Nothing is more worthv or rewarding than to spend our lif trying to fulfill that promise as compl as possible.

The rest of the pledge varies in the ferent forms. But in all forms, the pron that follow are for the purpose of hel the Christian Endeavorer live up to opening clause and giving him a b understanding of what Christ would him do. The promises can be divided three groups: 1. those that deal with personal life of the pledger; 2. those have to do with the society; and 3. t that have to do with the church.

Purpose of the Pledge

Each of these promises has its purp It may appear at times as though greatest benefits from the pledge are t reaped by the society or by the chu This is far from the real picture. greatest benefits are gained by the pled

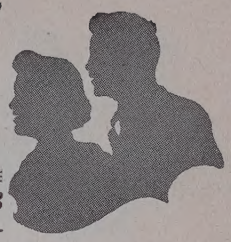
The ultimate purpose of the pledge in what it will do to change lives and l toward a better, more vital Christian What it does for the society is simply result of its work in human uplift.

Dr. Clark's original concern for spiritual growth of the young converts fr his January revival services is today concern of Christian Endeavor. To s first the kingdom of God is its aim young people.

Is the pledge effective? The answer is past experience. There are many peo today who look back to their Christian deavor commitment as a turning point their lives. Ask them if it is effective.

"To Advance My Country's Welfare"

Proverbs 14:34



nior High (12-14 Years) *JULY 3*

*Comments by Mrs. Aldis Webb**

nning the Meeting

ince this lesson comes between *Do-ion Day* for Endeavorers in Canada, and *ependence Day* for Endeavorers in the ited States, it is fitting that Endeavorers uld be considering that part of the istian Endeavor pledge which says, "To ance my country's welfare."

Display country and Christian flags on ier side of a wall pledge. Arrange chairs three groups, asking those who have cussions under each heading to sit to-her. *Be sure to give out material well in ance of the meeting.*

One word of caution: Make this first of a *devotional* and not just a patriotic eting. Use materials given to stress the t that only by being a Christian first anyone be truly a good citizen. Patriotic sic, poems, and decorations will give th iday touch.

ader's Introduction

Mention the fact that one of the most portant emphases of Christian Endeavor that of Christian citizenship, and that ce Junior Highs are citizens-in-the-mak-, it is vital that we think through the ny phases of this topic, in order that we y understand what our responsibilities in promoting our country's welfare w, as well as in the days to come.

The lesson is to be developed in three rts, corresponding to the ideals for which three colors in the flags stand. Possess-these qualities in our lives will help us advance our country's welfare.

d for Sacrifice

Sacrifice means the giving up of some-ing for the sake of another. It requires ong character, *and it makes strong char-ters.* The fathers of our country made eat sacrifices which have made possible e privileges and blessings which we enjoy day. (Mention what many of these were.)

In a little book called, "He Took It on Himself," Margaret Slattery tells how veral people deliberately took upon them-lves the burden of others. One of these as the teacher of Helen Keller, who was af, dumb, and blind. (Find out what iss Keller was able to do for her country cause Miss Sullivan made the sacrifice to come her teacher.)

Look up the story of the stamping out of llow fever in Panama. Why would you ass Walter Reed near the top of the list those who have advanced their country's elfare?

Booker T. Washington was one of the ost loved of the Negro race in America. e secured an education under very difficult rcumstances. He gave his life to building hools where Negro boys and girls might

Mrs. Webb is a long-time Endeavorer from Tillamook, Oregon, having served as sponsor of many Junior High groups and as a state union officer.

SUGGESTED PROGRAM

Pre-Prayer Service
Song Service: Patriotic songs
Announcements and Offering
Announcement of Topic
Scripture: Proverbs 14:34; Psalm 33:10-12
Poems
Lesson Presentation
Sponsor's Summary
Consecration Service
Hymn: I Would Be True
Benediction

have an opportunity to receive an education. (Read his autobiography.) Why would you say that he was a great American? Did he advance his country's welfare?

Secure the book, "Heroes of Peace" by Archer Wallace, from your library and report briefly on some of the stories.

Jane Addams was one of the most saintly characters in the history of our country. (Find out about her work at Hull House in Chicago.) She said that it was not enough to be sorry for people; she had to do something about it. She gave herself to lift up and help those who were in need.

Questions

1. How may we show our gratitude for the sacrifices those in the past history of our country have made for us?

2. How can we begin in our homes?

3. How can we give ourselves?

4. Can we really be patriotic and not see the faults of our country which need correcting?

5. What are some of the forces of evil which are breaking down the morals of our country?

6. What are some specific ways we may work for peace?

White for Purity

The dictionary definition of purity is "freedom from mixture or contact with that which weakens, stains, or pollutes." We think of the character of Christ as being stainless—absolutely pure. As Christians, we should purpose to keep our lives pure and clean from the sins which stain and mar.

Daniel set us a good example. He *"purposed in his heart* that he would not defile himself with the king's meat, nor with the wine which he drank." And God stood by Daniel, helping him gain the favor of the governor. Will God be with us today, if we take the same stand Daniel took? (I Corinthians 10:13; Philippians 4:19.)

Proverbs 4:23 advises us to "Keep thy heart with all diligence; for out of it are the issues of life." Tell in your own words what you think this means.

Commit Philippians 4:8 to memory, and give it at the meeting. When our minds are filled with pure thoughts, is there any room for impure thoughts?

The Bible tells us that our bodies are the temples of God. We are also told that we are not our own, but that we have been bought with a price, which is the precious blood of Jesus Christ. This being true, have we any right to dissipate our bodies?

Questions

1. Would you say that every person has an influence, either for good or for bad?

2. Why is it unbecoming and disappointing to hear a Christian use careless language?

3. What did Paul mean when he said, "If meat cause my brother to stumble, I will eat no meat"?

4. How can we take our stand against social evils, racial prejudice, and obscene and objectionable literature?

Blue for Truth

Again, Christ is our example of a life that is absolutely true. He was always true to the purpose for which He came into the world, even in the face of ridicule and death—death on the cross. He was true to God. He was true to Himself. He was true to us. (Give examples from His life.)

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." Tell what you think this means in your own words.

When we think of *true* friends, we think of friends who are *loyal* to one another. What Bible examples can you give? Why do you admire such friendships?

The opposite of truth is lying and deceit. Read Revelation 22:15 and see what kind of company such keep.

Questions

1. What do we mean when we say a person is "true blue"?

2. Our nation was founded by those who were seeking God. Are we being true to our country when we do not uphold these ideals?

3. Does it ever cost to be true to our convictions? Give some Bible examples. Give some present-day examples.

4. Are we being true to Christ when we do not display the character traits of a Christian in all of our relationships, at home, at school, or on the job?

5. Are we being true to Christ when we do not do all that we can to banish race prejudices?

Consecration Service

The story is told of a young boy who secured work in a large store during the summer months. His work took him in and out of the stockroom several times a day. He was often forgetful, failing to close the door after himself. One day his boss told him that if he failed to close the door once more he would lose his job. The boy made a sign and pinned it on the door as a reminder to himself. The sign read, *"Keep this door closed. This means me."* We have been talking tonight about qualities which every boy and girl who is interested in advancing his country's welfare should possess. It is easy to think of qualities which *other* people should have. Tonight, as we think of sacrifice, purity, and truth as being necessary qualities for good citizens to possess, let us turn the spotlight on ourselves and say, *"This means me."* As the roll is called, let each one respond with a definite suggestion as to how he might advance his country's welfare.

Our Prayers

No. 1 in a Series: "Midsummer Musings"

Romans 8:26-28

Senior-Young People (15-24 Years) *JULY*

*Comments by Rev. Raymond C. Steinhart**

Consideration for the Leader

The topic before us introduces a series of four on "Midsummer Musings." The Youth Work Committee of the International Society of Christian Endeavor indicates that these topics are for "light thinking" and not meant to be a heavy study series. Therefore, the entire unit should be handled in such a way as to stimulate informal, spontaneous thinking.

The suggestion of the Youth Work Committee is not to be misinterpreted. They do not mean that the leader need not have concern about the meeting or the development of the topic. There is a difference between "light thinking" and "ragged thinking."

The leader should prepare his own heart and mind by finding the answers to a series of questions. Naturally they have to do with the subject under consideration. These questions are:

1. Why do I pray?

2. Would I get along just as well without prayer?

3. What am I most conscious of when I pray?

4. What are my own personal reactions after I have prayed?

To help in the consideration of this topic it would be good to interview at least five people, asking this question: "Would you consider it true that there seems to be no time any more to step aside and talk with God?" Find out why they believe such a statement. Note the reasons. Then ask another question, "When did people have time to step aside and talk with God?"

Ask God for guidance in the preparation of this topic. Don't let the idea of "light thinking" disturb you too deeply.

Suggested Program Outline

Pre-Prayer Service
Hymn: *O Jesus, I Have Promised*
Meditation (quiet time for thoughts on God's goodness)
Hymn: *My Faith Looks Up to Thee*
Scripture: Romans 8:26-28
Prayer Hymn: *Sweet Hour of Prayer*
Prayer Time (suggest specific things for which to pray)
Announcements and Offering
Special Music
Leader's Talk
1st, 2nd, and 3rd Speakers
Our Aim and Life Problem
Hymn: *Give of Your Best to the Master*
Benediction

Preparation for the Leader

Take another look at the subject of this topic, "Our Prayers." Where and how do you start in order to do "light thinking"? Well, let's start with ourselves. This procedure could complicate things for we are the ones who pray or don't pray.

When do we pray? It's a fair question. Generally, most people pray when under terrific strain and pressure. Then they knock heavily upon God's door and expect a quick delivery.

There are times when we face great emergencies and we cry out to God. A man and his friend, both good hunters, were duck hunting. The man was shot in the face and neck with spread shot by his friend who did not know he was in the line of direct fire. He was hit. Blood streamed from his face. But when he saw the blood, he took time to thank God that he still had eyesight. That was a time of extreme emergency.

When we pray, should we bring before God our temporal needs (Matthew 6:25-34), our physical needs (Isaiah 40:31), our spiritual needs (Ephesians 1:3), or all our needs (Philippians 4:19)?

Would you consider the following as calls to prayer? 1. The day of temptation; 2. The hour of need; 3. The greatness of our task; 4. The need of the church; 5. The yearning of the Holy Spirit within us.

Prayer is not only the highest exercise of the human intellect; it is also the highest exercise of the affections, the will, the memory, the imagination, and the conscience.

The person who never prays is literally godless. He who does pray is godly in proportion to his inner prayer life. When Daniel prayed, archangels were set in motion. True prayer sets in motion divine forces in a way we shall never understand until we stand in the kingdom of light.

True prayer will achieve just as much as it costs us. It is the little further that costs; it is the little further that counts. "He went a little further . . . and prayed."

On our knees we are kings and priests in God's universe.

PARTICIPATION IN DISCUSSION

1. List some of the hindrances we meet "in coming to the mercy seat"—(The place of prayer).

2. Is prayer and petition the same thing? How would you define these terms?

3. Is prayer a cure for worry? (Philippians 4:6,7) If so, should we worry after we pray? Why?

4. What did Jesus Christ teach about prayer? (Mark 11:24; Luke 18:9-14; John 14:13,14; Luke 22:41,42; Luke 18:1)

5. Is there such a person as a praying Christian who does not read the Word of God nor attend the worship services in his church? (Take time to discuss this idea.)

6. Can we hinder our own prayers? (Proverbs 28:9; 21:13; Psalm 66:18; Matthew 5:23,24; Mark 11:24; Luke 11:18)

First Speaker

God is not a dealer in cheap commodi His wares are precious, and well w striving for. Nor do we ever strive in v When we pass from asking to seeking, from seeking to knocking, we are grov in earnestness. God never answers a care soulless prayer.

Second Speaker

The prayer hour is the pulse of the C tian Endeavor society. We move out on knees. We cannot get higher. Surely t are benefits we can expect: 1. Soul rest refreshment; 2. Mutual encouragement Spiritual edification; 4. Increase of faith Power through the Holy Spirit.

Third Speaker

When King Solomon began his reign, thoroughly did he realize his need heavenly wisdom. The Lord appeared Solomon at night in a vision or dream said to him, "Ask what I shall give th He asked for wisdom and an understand heart to rule God's people. God gra him this desire and much more that did not ask for.

Our Aim

To face the fact of our prayerlessness never question the legitimacy and effic of prayer.

Life Problem

Earl Brown is in the grip of an un given spirit. He is fully aware of the that his Christian life is not full and he d not possess the joy he should have Jesus Christ. His unforgiven spirit hin him in his prayer life. But Earl Brown very stubborn man. He resents people, e cially when they try to help him solve individual problems. He refuses to h counsel. He prefers nursing his grudge. is fully aware of the pain in his own s How can we help him?

A Poem

Once in an eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly."

"I only go and tell the King,"
She said abashed and meekly;
"You know He said 'In everything.'"
"Why, so do we!" they cried, "we brin
Him all our troubles weekly,"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

—*Selec*

*Mr. Steinhart is pastor of the First Evangelical Congregational Church, Easton, Pennsylvania.

Our Prayers

No. 1 in a Series: "Midsummer Musings"

Romans 8:26-28

nior High (12-14 Years) *JULY 10*

*Comments by Dr. Jerome DeJong**

ggestions for Worship

In arranging the worship service the der should deliberately omit all prayer. sure not to mention this to those who participating in the service. Sing such ms as, *Near to the Heart of God; The autiful Garden of Prayer; I Am Praying You;* and/or *Sweet Hour of Prayer.* ere may be a Call to Worship. If there is cial music have it center in the theme of yer. For Scripture read John 17:1-19 6:19 or 20:26. If you keep your worship vice actively going from its beginning to topic, you may be surprised at the swer to the introductory question of the pic.

troducing the Topic

What was missing in our worship service? there anything you would have added to Of course, we will sooner or later all alize that prayer was missing in our wor-ip service.

Prayer is a formal part of all worship. ow many times is prayer made in the erage worship service? This, of course, ll depend on your church and its type of rvice, but generally speaking every wor-ip service has four prayers at least. The vocation, the congregational prayer, the rtory prayer, and the prayer after the rmon. If you came to church some Sunday d found the pastor had omitted all ayers you would think it strange indeed.

Isn't it interesting that many Christians rely pray and yet they do not seem to iss prayer as an important part of life. mes Montgomery, many years ago, e essed the importance of prayer in the hristian life when he said,

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death;
He enters heaven with prayer."

/hat Is Prayer?

Perhaps it would be well to pause and to k several persons present what they be-ve prayer is. How often people believe at the real purpose of prayer is to ask od for something! How often do we think prayer as conversation; i.e., simply tal-g with God. The hymn, *Just a Little Talk ith Jesus,* has some ideas in it to express e idea of prayer as talking to God. All rayer, however, should include adoration, anksgiving, and petition. This is the order sus taught us when He gave us the Lord's rayer.

o Whom Is Prayer Addressed?

That's easy, we say, we pray to God, nd we are right, of course. But here many often depart from the right truth. We may make two mistakes, one that we pray too formally and the other that we pray too informally.

In America we do not know too much about formally addressing ourselves to royalty. One does not, for example, shake hands with the Queen of England and address her as Mrs. _____. There is a very formal, correct procedure. So when we address God publicly we ought to be careful to address Him properly.

Modern Americans have become so familiar in their approach to God that one would think he is a kind, benevolent grandfather. The Scripture has some very different things to say. Read for the group such passages as I Timothy 6:16; Hebrews 12:29; Revelation 20:11. In the light of these passages of Scripture and many others we know that God is great and glorious and exalted. It is for this reason that it is hardly proper to address God in too familiar a fashion publicly or to publicly address Him as, "You."

On the other hand, we must avoid the great danger of formalism and forgetting that God is a real person and a genuine, loving Father. In private devotions there is no reason why God should not be addressed in a more familiar, "You." It is always important to remember that as Christians we are addressing a *person* and not a thing; we are addressing a *loving Father* and not merely an angry God.

How Do We Pray?

Is it necessary to kneel when we pray? Why do most Protestants sit down when they pray? Why did many of our forefathers stand up in church to pray? These are interesting questions to discuss for just a moment.

The best way to pray is not specified in the Bible. Solomon, for example, knelt for the great dedication prayer in the Temple. The publican and the Pharisee of Jesus' parable stood to pray. The position of the body is relatively unimportant as long as our heart is right with God. Shakespeare puts it this way:

> My words fly up, my thoughts remain below:
> Words without thoughts cannot to heaven go.
>
> *Hamlet* III, 3.

As Christians we must remember that we have two helpers when we pray. The one is the Lord Jesus who prays for us. Read Hebrews 7:25. The second is the Holy Spirit who prays within us (Romans 8: 26-28).

Why Do We Pray?

Prayer is necessary for the Christian. Through it we show our true thankfulness to God for all His gifts. It is also the way God has appointed for us to receive His gifts. Have someone read Luke 11:1-13. Jesus suggests to us in this passage that we ask, and seek, and knock.

What Do We Pray For?

If every Christian made a list of the things he would really like to ask God for, it would look something like a Christ list. May we ask for material things? He about necessities: food, shelter and clothing? What about luxuries; maybe a new car, vacation, etc. God is very willing to grant all our needs and He will satisfy those wh ask Him. Have someone read James 4:3. What reason does this verse give for unanswered prayer? What does it suggest about the things we should positively ask for?

Praying in Jesus' Name

Jesus promised to give to us if we ask in His name. To pray in Jesus' name means simply to pray on His account. If you write a check and you have no funds the check is worthless. But if John D. Rockefeller gives you a certified check signed in his name you know that you will receive the money. So when we pray in Jesus' name we know that our prayers will be answered on His account.

What Do We Expect from Prayer?

A woman had heard that if she prayed she could remove mountains. A hill in front of her house bothered her so she prayed it might be taken away. When it wasn't she said, "I didn't think it would happen anyway." Do we pray like that?

Some prayers God answers by, "Yes" (see I Kings 3:11). Some prayers God answers by "No" (see Mark 14:36). Some prayers are answered by "Wait and trust" (see II Corinthians 12:9).

Concluding the Meeting

Do we know how to pray? Perhaps having some great prayers read will be helpful. (Use the prayers of your church liturgy if you have one.) Close the meeting now with a series of prayers. *(Not* sentence prayers; young people are not apt to pray too long anyway.)

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive red and white paper cover, contains 113 songs and hymns for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Price: 50c each, $5 per dozen, $40 per hundred.

Dr. DeJong is minister of the Immanuel Reformed Church of Grand Rapids, Michigan.

Our Songs

No. 2 in a Series: "Midsummer Musings"

Colossians 3:16; Ephesians 5:19

Senior-Young People (15-24 Years) *JULY*

*Comments by Rev. George E. Weaver**

Preparation

With a bit of ingenuity, this meeting can be turned into a high spot during the midsummer slump.

Why not turn the meeting place into a music shop, thus setting the atmosphere for a musical program? Set up music racks and exhibit colorful hymn and chorus books along with sacred sheet music. Have several musical instruments on display, and of course, be sure the piano is in a central location. A record player and a few well chosen records will add realism and can be used to add to the program.

Have some artistic members turn out attractive posters for publicity and a sign for the entrance, MUSIC SHOPPE. The use of a few musical notes scattered around the lettering or the musical staff will add to the appeal.

Invitations could be mailed to members and guests using the idea of a grand opening of the MUSIC SHOPPE, with entertainment and favors. Bring your imagination into play on this one.

In preparing for the program itself, draw upon talented members for various presentations. Encourage them to come dressed according to the type of songs which they will be singing or playing. For instance, the songs which have a nautical theme will call for the clothing of a sailor, those which use the terms of farming will call for farm work clothes, etc.

In order to keep the program light and enjoyable, avoid having the chairs arranged in any established pattern. Perhaps it would be well to not have enough chairs for everyone to be seated at the same time. It will add to the fun and realism, if some of the "customers" are standing or moving casually about.

Suggested Program

The ideas given here are to be adapted to meet the possibilities of the local society.

At the announced time for the meeting the manager (leader) of the MUSIC SHOPPE can open the door to his shop with a ribbon cutting ceremony or other appropriate activities and admit the expectant "customers" WHO HAVE BEEN KEPT WAITING OUTSIDE until the opening hour.

At this point, through records or other means, the songs: *The Lord Gave Me a Song* and *There's Within My Heart a Melody* can be presented. The manager should then follow with a few words of greetings to those who have come to participate in his grand opening. He should explain that the purpose of the opening is to aquaint them with the variety of products he has to offer for their enjoyment.

A "customer" who is obviously a sailor may suggest that he is looking for music to share with the fellows on board his ship. Does the manager have any suggestions? Certainly! There are a number of songs which fit the nautical theme: *My Anchor Holds; Let the Lower Lights Be Burning; Pilot Me; We're Sailing Home; Ship Ahoy;* and *Harbored in Jesus.* There are others which also could fit this theme. The "manager" may suggest these songs to the sailor and others by playing recordings of them, having them sung as solos, duets, etc., having them played on instruments, and even asking the "customers" to sing along on a verse or so of some of them.

Another "customer," this time a farmer, could inquire for music associated with his interests in life. The manager may suggest: *He That Goeth Forth with Weeping* or *Bringing in the Sheaves* as suitable for the farmer. Of course, there are other songs which may be found by checking the indexes of hymnals.

An elderly couple dressed in old fashioned clothing might ask for something which would appeal to a couple approaching the date of their golden wedding anniversary. Again, in various ways, a verse or so of some of the hymns and Gospel songs of the church which have been favorites down through the years can be presented to the couple for their selection. *The Old-Fashioned Meeting* or *They Call Me Old-Fashioned* are but two suggestions.

The requests of "customers" dressed in military uniform could be answered with songs such as: *Onward Christian Soldiers; Stand Up for Jesus; Sound the Battle Cry;* and the chorus, *V Is for Victory.*

A gardener's request will bring forth *In the Garden; The Beautiful Garden of Prayer; Rose of Sharon; In the Garden of My Heart.*

Other requests could come from "customers" who are shepherds and laborers. For the shepherds there are songs such as: *Bring Them In; Saviour, Like a Shepherd, Lead Us; The Shepherd of Love; The Ninety and Nine.* For the laborers, these may be suggested: *Work for the Night is Coming; Come Unto Me (All Ye That Labor).*

The above are but suggestions for a program which can be filled with a variety of presentations. Of course, within the limits of one meeting, all of them cannot be used. Care should be used in planning so that no one theme is "overworked." Be certain to allow for group participation at opportune moments.

The manager may introduce some of the songs with a few words concerning their history—who, why, and how they were written. Also, one or another of the "customers" may be prepared to speak up by saying, "I know something about that song," and then relating the story associated with it.

Devotional Period

It will be noted that nothing has said concerning the devotional portio the service. The last part of the pro may be used for two purposes: devo and a discussion period.

The devotional theme could be i duced by a request from the manag listen to something special. At this tin well-chosen record of *good* sacred may be played to set the mood.

Following the record, a few remarks be made concerning the association of m to worship through the ages. Psalms 81 and 100 speak of singing as a part of ship as do the verses in Colossians 3:16 Ephesians 5:19.

The "customers" may be asked to gi verse of some song as a word of prais prayer of thanksgiving to God for the r lation of His glory through music woul appropriate.

Discussion

The manager can introduce the clo moments of the program by requesting his "customers" help him establish policy of his shop. He should ask t for an expression of their opinions a such things as what kind of music like best and whether they favor the established hymns and Gospel songs or newer Gospel songs and choruses. Perh the manager should be prepared to il trate his question by playing an exam of one of the long-time favorites and t one of the newer recordings which t to copy the current secular field of mu

Another item for discussion could ce in the words of the songs themselves. such songs as *He* or *He's Got the Wh World in His Hands* really express Christian faith? There are other songs wh have been popularly recorded or which available in sheet music which could also used as a basis for discussion.

Finally, there may be some discuss about the artists who record sacred so What is the preference of the "custome do they prefer the records of pop singers in the entertainment world to th made by singers who are exclusively sociated with the church and sacred mu

Real questions for debate might be the Should artists from the entertainment wo record sacred records purely for the mo involved when they do not believe or a Christian life? Should Christian yo people purchase their records in prefere to those of other sacred artists?

Closing the Meeting

The meeting can be closed with manager expressing his appreciation to "customers" who came to his opening the MUSIC SHOPPE.

*Mr. Weaver is pastor of the Otterbein United Brethren in Christ Church of Waynesboro, Pennsylvania.

Our Songs

No. 2 in a Series: "Midsummer Musings"

Colossians 3:16; Ephesians 5:19

ıior High (12-14 Years) *JULY 17*

*Comments by Kate Vanderberg**

gested Program Outline

Prayer Service
ning Hymns: *O Worship the King; My ith Looks Up to Thee; He Keeps me nging*
pture Reading: Colossians 3:16, and phesians 5:19
er
ring
n: *I Am Thine, O Lord*
der's Introduction
ussion of Songs
ence Prayers (A sentence or two from ymns which are prayers)
ing Hymn: *Great Is Thy Faithfulness*
pah Benediction

licity Suggestion

ince this topic will go well with a spiration type of meeting, you might t to plan a community hymn sing, to be outdoors if possible. Try to have in- mental accompaniment. Have some good ial music, and be sure to get a capable g leader. Time would be well spent thinking briefly about the hymns just g, why we sing them, what they mean us, and what do they have that other gs do not have.

roduction to the Topic

The early Christian church had its own of using music in its services. It was ongregational activity for the most part. iphonal singing was developed in which congregation divided and sang alter- ely. This custom may have arisen be- se of new converts who joined the rch and were not familiar with the ristian songs. This made it necessary for older members of the congregation to ch the newer ones.

Paul, who wrote both these letters from ich the Scripture for our topic is taken, ourages both the church at Colosse and church at Ephesus, to whom these ers were written, to sing to the Lord h psalms, hymns, and spiritual songs. is substantiates the assertion that the ly church was a singing church.

After all, the church of Jesus Christ has only genuine reason for joyful singing. ce the hearts of Christians have been deemed by the blood of Christ, we sing the glory and praise of our God who nned our redemption; we sing in grati- de for our all-sufficient Saviour, and we g in anticipation of the new song that redeemed shall sing in heaven (Rev- tion 14:1-3), when with yonder sacred ong we'll join the everlasting song, and wn Him Lord of all!

As we sing these wonderful hymns, we en feel that the hymnwriter is expressing r feelings exactly, only so much better an we can express them ourselves.

*Miss Vanderberg teaches Bible and English at Timothy Christian High School in Cicero, Illinois.

AIMS FOR THE TOPIC

1. To put a song into the heart of every young Christian.
2. To find in these songs a satisfying spiritual activity.
3. To make the hymnwriter's testimony every Christian Endeavorer's testimony also.
4. To appreciate the church's rich heritage of sacred songs.
5. To commit oneself to the Lord Jesus Christ about whom the Gospel songs sing.

Thinking Songs Through

1. O Worship the King

We sing this song enthusiastically because our King is a glorious King. He is our Shield, our Defender, our Maker, our Redeemer, and our Friend. What a complete sense of security we have for both time and eternity.

2. My Faith Looks Up to Thee

Faith in the Lamb of Calvary, who is our Saviour, is the theme of this song. We humbly avail ourselves in this hymn of that which Jesus as the Lamb has provided for us, all that we need to cope with all the situations of our earthly existence. We need forgiveness, we need strength, we need zeal, we need guidance, and we need the comfort which only Jesus can give us.

3. He Keeps Me Singing

How does Jesus keep us singing? He has put a song in our hearts because of His all-sufficiency regarding our every need.

4. I Am Thine, O Lord

This hymn gives the Christian a sense of belonging to his Lord. Since we like to be near to someone to whom we belong, in a real sense we want to draw ever nearer to Jesus. We draw near to Him in prayer; we also draw near to Him in consecrated service that we render to Him. We shall reach the "heights of joy" when we meet Jesus in heaven.

5. Great Is Thy Faithfulness

We sing in this hymn about the unchangeableness of our God. What an anchor of hope we have in our faithful God in this ever-changing world! His compassion for the sinner is still the same; His pardon is still being offered to all who will accept it; His blessings still rest upon His own. What more can we ask?

(There are numberless hymns which can be used for this part of the meeting. Below are two more in case you want more than those used in the Suggested Program Outline.)

6. The Old Rugged Cross

In this hymn we sing of the substitutionary atonement of Christ for lost sinners. Since we are included in that category, we sing this hymn with deep feelings for what Jesus had to suffer. The price of our redemption is great; it took God's own beloved Son to accomplish it.

7. Living for Jesus

This hymn deals with our total commitment to Jesus, our Saviour. Nothing less than giving Him our all can suffice to show our gratitude for redemption.

Why Sing These Hymns?

We sing them because they tell of Jesus, our Saviour; they tell of our relationship to Him; our hearts echo the message of the song.

Why do songs that are not religious often lose their appeal after awhile? Songs with no spiritual appeal sing of temporary affairs. Hymns deal with the eternal. Secular songs cannot give to men the hope, security, and peace needed to prepare them for immortality. The eternal truths found in our Christian hymns remain.

To Think About

1. Do you enjoy singing hymns?
   If not, what kinds of songs do you enjoy? Do they satisfy?
2. What type of songs do you find yourself singing when by yourself?
   ("Where your treasure is there will your heart be also.")
3. Do you sing Gospel hymns enthusiastically?
   (I sing for I cannot be silent.)
4. Do you believe what you sing?
   (Blessed assurance, Jesus is mine.)
5. Do you find hymns a source of real spiritual help?
   ("Living for Jesus a life that is true; striving to please Him in all that I do.")

Sentence Prayers

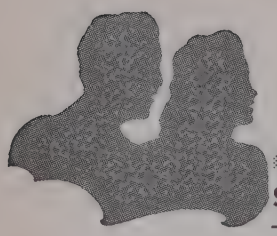
For sentence prayers ask the Endeavorers in advance to be prepared to repeat a line or two of a prayer hymn. Here are some suggestions:

1. "O Master, let me walk with Thee
   In lowly paths of service free."
2. "Forbid it, Lord, that I should boast
   Save in the death of Christ, my Lord."
3. "Dear Lord and Father of mankind,
   Forgive our feverish ways!"
4. "Have Thine own way, Lord!
   Have Thine own way!
   Hold o'er my being absolute sway!"

For the Counselor

If you wish to make a few comments on the subject, it is interesting to note that the Bible encourages and sometimes even commands the people to sing. In Isaiah 42:10-12 it says "Sing unto the Lord a new song." Psalm 81:1 says, "Sing aloud unto God our strength." Psalm 95:1 starts with "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." This last verse should be a source of comfort to those of us who feel we can't sing very well; the Lord will accept "a joyful noise."

Perhaps you can get some of the young people to tell which hymns they especially like, and why they like them. They might also tell how the hymns have helped them in their spiritual lives.



Our Problems

No. 3 in a Series: "Midsummer Musings"

I Peter 5:6-11; Jeremiah 32:27

Senior-Young People (15-24 Years) JULY

*Comments by Dr. Lawrence Bixler**

Promoting the Meeting

Have some members prepare a skit setting forth some of the everyday problems which confront Christians. A few of these can be found in the discussion of the topic. The skit could be presented in church school class.

A poster could be made showing the frustration of soul to be found in facing problems. A picture of a person obviously worried and upset could be in the center of the poster; surrounding this, place questions like: "How can I find time? How can I pay my bills? How can I get along with my parents (boss, wife, or others)?"

Suggested Program Outline

The service could be opened with the singing of a number of familiar choruses. The first songs should be lively and even light. But they should gradually work into some devotional songs such as: *Are Ye Able, Said the Master; Jesus Calls Us;* or *O Jesus, I Have Promised.*

Have several sentence prayers, or a period of directed silent prayer, keeping in mind the topic for the meeting.

Follow this by an explanation of the meeting, an informal discussion of problems which we as Christians face.

The rest of the meeting might follow this outline:

Scripture Reading: I Peter 5:6-11; Jeremiah 32:21
Hymn: *Living for Jesus* or *More Like the Master.*
Discussion
Benediction

Purpose of the Meeting

The object of the meeting is to get the young people to discuss problems which are real and vital in the lives of Christian young people today. The leader needs to guide the discussion so that it is not fruitless. Keep in mind what problems are to be discussed, why they are problems, and what may be done about them.

Preparation for the Meeting

A good background for the meeting would be a bonfire or a fire in the fireplace. If these are not available, then a dimly lighted room with a make-believe bonfire would be quite appropriate. If the group is small enough, have members seated in a circle, which will add to the atmosphere.

For the Leader

Take some time to introduce the topic and to show its importance to everyone present. This should stimulate interest and focus the attention of the group upon the common objective. Stress should be placed upon the development of Christian attitudes as we face these problems.

*Dr. Bixler is professor of Bible and Christian Education at Northwest Christian College, Eugene, Oregon.

QUESTIONS FOR DISCUSSION

1. List on the chalkboard problems which a Christian has that others may not have.
2. List some problems which a person committed to Christ does not have that others may have.
3. What is the difference in the nature of these problems?
4. Why is it better to be a Christian as we face life's problems?
5. Discuss these statements: A Christian life can have meaning in the midst of problems. The Christian has a hope of ultimate triumph over them.

Sources of Problems

Every normal human being has desires that are above and beyond his realization at the moment. These ideals give direction and motivation to life, but they also can make us feel frustrated at times. Then, too, we often want two mutually exclusive things. We have to learn the truth of the old adage, "You can't have your cake and eat it, too."

There are also times when we really do not know *what* we want. This can be most frustrating. If one even knew the alternatives between which he must choose, it would be helpful. One girl expressed her frustration clearly when she said, "I know I have a problem, but I do not know how to state it."

A Christian has problems because of the sense of responsibility which he feels toward his fellow man. Yet there is a yearning to have his own needs met. The Christian is not to destroy the self; for the Master said, "Love your neighbor *as yourself.*" But there is a problem as to how much of one's effort is to be spent meeting his own needs and how much time in helping others to meet theirs.

The fact of Christian stewardship creates problems; for the Christian must decide how to use his time, talent, and money in the best manner possible. Quite often there may be two mutually exclusive demands for either time or money that require a decision. This makes for problems.

Life seldom turns out the way we expect; thus plans have to be altered to meet these changing circumstances. The constant need for changing one's plans is another source of problems.

Success in Meeting Problems

Success in life depends upon how one meets the problems. There are many attempts to escape. Some try to escape through the use of alcohol or drugs. This only creates more and deeper problems. Others daydream excessively; they are always going to do great things but somehow forget that one is only able to do great things as he learns to be faithful in the use of what he has. This is made clear in the parable of the talents as recorded in Matthew 25. As those who had used the talents brought other talents the Master said, "Well done, thou good and fa servant: thou hast been faithful over things, I will make thee ruler over things" (Matthew 25:21).

There are followers of Christ wh to escape problems and suffering by drawing from the world. But Jesus intended that we should do so. I great intercessory prayer of Christ prayed, "I pray not that thou shouldes them out of the world, but that shouldest keep them from evil. The not of the world, even as I am not world . . . As thou has sent me int world, even so have I also sent them the world" (John 17:15-18). To carr Good News into the world means suff Paul has said, "Yea, and all that wil godly in Christ Jesus shall suffer pe tion" (II Timothy 3:12).

The second manner in which on meet the problems of life is to solve problems. The Christian is not to be c with life as it is. He has a responsibil change what he can to bring human ence into a closer conformity with the of God. The Christian and the Churc in the world to redeem it.

Thus, to the Christian the solutio life's problems is not simply getting we want, but giving meaning to h existence, the subjecting of it to the w God. This is expressed clearly by when he admonishes all Christians "Humble yourselves therefore under mighty hand of God, that he may exal in due time; casting all your care him; for he careth for you" (I Peter 5: The solution is found in building a relationship between the person, God, his fellow man.

A third way to face our problems frustrations is to see some purpose in fering. The world sees no value in suff But the Bible sets forth the idea th is the result of encounter with evil with Satan and his power. In the lig this Peter states, "Whom (the D resist steadfast in the faith, knowing the same afflictions are accomplishe your brethren that are in the world" Peter 5:9).

After pointing to the universal fac suffering, Peter shows the hope of vi when he states, "But the god of all g who hath called us unto his eternal by Christ Jesus, after that ye have suf a while, make you perfect, sta strengthen, settle you" (II Peter 5:10).

It should be understood that while mately we want to be free from suffe there can be some value in our porary suffering in this life. As James "My brethren, count it all joy whe fall into divers temptations; knowing that the trying of your faith wor patience. But let patience have her pe work, that ye may be perfect and e wanting nothing" (James 1:2-4).

Our Problems

No. 3 in a Series: "Midsummer Musings"

I Peter 5:6-11; Jeremiah 32:27

ior High (12-14 Years) *JULY 24*

*omments by Dr. Raymond M. Veh**

Advertise the Meeting

ste a colored cherry cluster and a et to the left of a cardboard. Write large letters "Dare I tell a lie—swear, nk?" Give answer in Christian En- or tonight at ——P.M.

Worship

Prayer Service
n: *God's Way My Way*
ture Reading (by a boy): I Corin- ians 6:19,20.
ture Reading (by a girl): Romans 12:1
er: for purity of living and for victory er worldly temptations
n: *I Would Be Like Jesus*
l Presentation and Discussion

entation Proposal

ivide the society into groups of "ex- ." As problems are presented during discussion allow a few minutes to talk each question. Then have each panel xperts suggest their answers to the lem. Recognize the panel which does best job in the judgment of three judges. hristian Endeavor counselor, a Christian eavorer not assigned to one of the ls and yourself, as leader, may serve udges.

s Catalog Our Problems

o these evils press on you: cheating, onesty, gambling, lying, profanity, wrong thoughts, or drinking? Could you name rs?

your biggest problem: "Getting along myself"? Another problem might be ng up a worthwhile goal in life. Since r topics will cover these latter problems stick to meeting the evils which face n daily living.

eating, Dishonesty and Gambling

Cheat, according to Webster, suggests cs that escape or are intended to escape observation of others. Why should a istian want or have to deceive others? ating harms the one who practices it, it deprives him of knowledge and, in , wisdom and understanding. It kills d, budding study habits that would ve useful throughout life. Further, cheat- dulls moral sensitivity, lowers self- ect, degrades reputation, and destroys racter. There are many counts against ating, and not a single reasonable one it.

n gambling, sooner or later, we are nd to lose. If we gain something with- expending for it, someone else must pay it and be the loser. Is there a difference ween cheating and stealing? Dare the ower of Christ resort to gambling?

ng

Why do we lie? What is a lie? Are there erent kinds of lies? Is not lying an empt to avoid reality because it is un- asant? Continued indulgence in such apes brings people to the place where

*. Veh is editor of BUILDERS, Evangelical nited Brethren youth magazine.

TARGET FOR THE MEETING

1. To define clearly the problems of Junior Highs in today's world.
2. To discover our personal resources which can prepare us to hurdle difficulties on our pathway.
3. To gain foundation principles for meeting our problems.

they cannot bear to accept any of the unpleasant realities of life. Such escapism can result in mental unbalance as well as spiritual bankruptcy.

Jesus said, "I am the way, the truth, and the life." If His words are true, then no Christian dares to dabble in untruths, however unpleasant the truth may sometimes be.

Profanity

"The foolish and wicked practice of profane cursing and swearing," said George Washington, "is a vice so mean and low that every person of sense and character detests and despises it."

A good test is to turn to the words of Paul, "Let no man despise thy youth, but be thou an example of the believers in word . . ." The things we say and the words we use to say them should at all times reflect our hearts' devotion to God. We testify with the casual words which we speak as well as with the words framed in the usual pattern of testimony. How can we let our friends know we do not like profanity?

Wrong Sex Thoughts

If sex remains in its proper precinct, it is a beautiful thing. But when it breaks through its bounds, it is a thing of evil. God has, so to say, made a river-bed in which the stream of sex should flow; it dare not mount over its banks; it dare not run wild, hither and yon; it dare not leave the channel where God wants it to remain. When wrong thoughts come:

1. Change your occupation immediately. Read a book, or write a letter, or take a walk.
2. Change the impure mental picture. Substitute for it another one. Conjure up a picture of your father or your mother, or the face of your best friend. Flash upon the screen of your mind your favorite sacred picture.
3. Pray. You will not feel much like praying, but do so anyhow.
4. Work hard and play hard.

How can we keep our mind healthy?

Drinking

Most people who drink would not recommend it to others, and particularly to young people. It is a recognized fact that drinking is harmful to anyone at any age, but it is especially harmful to young people. It stunts growth and weakens the entire body. It is even more harmful to the mind and character because it befogs the brain and weakens the moral judgment.

A practicing physician of Los Angeles, Dr. Frank W. Otto, says, "It has been my experience in dealing with young people of high school and college age that 95% of the cases of moral difficulty and indiscretion have been preceded by 'just one or two drinks.'"

You can say "No" once and for all to drinking. Christ will help you in such a stand.

Are drinking and smoking our biggest evils to fight?

Where Our Standards Are Found

A Junior High who is a Christian knows that our standard for living is found in the Bible. The Christian's laws of living are found in the teachings of Jesus. Too, we have a record of Jesus' life while He lived among men so we know how He acted under various circumstanes.

Added to all this we have the writings of sincere Christian men and women who have studied the life and teachings of Jesus.

Bible standards in various situations are ours to know. Look up:

1. Our standard for an aim in life—Matthew 6:33.
2. The standard Jesus gave us to follow in defeating temptations—Matthew 4:10,11.
3. What Jesus said about the treatment of our enemies—Matthew 5:43,44.
4. Jesus' standard of greatness — Matthew 20:26,27.

There are millions of people who have tried to live up to Jesus' standards. And everyone who has done so has done something to leave the world better than he found it, even though he may never have made the headlines in the newspaper, or have left behind him money or property.

On the other hand, many of the people who have become noted because of their good works have been people who have used Jesus' way as a standard by which to measure their lives.

There was Luther who was more largely responsible than any other one man for bringing about the Reformation. There was William Wilberforce, who was converted to Christianity when young and became the leader of anti-slavery movements in the British House of Commons. What he preached in England helped to stir the thinking of the people in the United States and influenced Lincoln to declare that he would give his life, if need be, to see the slaves set free. Florence Nightingale tried to measure up to Jesus' standard of living and in so doing started a work that has blessed hundreds of thousands.

Turn to the epistle of I John. In Chapter 1:5-10, the daily walk of the Christian is dealt with and we receive instruction there as to our conduct in the world. In Chapter 2:15-17, God pleads with the Christian to not LOVE the world. This represents a step higher in the Christian experience. The world may pass away but the believer will continue (John 14:19). In Acts 1:8 we are advised to be witnesses to others about the life and walk of the Christian. We are co-laborers together with God, and should remember that no matter where we are or with whom we may be, we are children of the King of Kings.

Our Expectations

No. 4 in a Series: "Midsummer Musings"

Mark 10:29,30; Psalm 62:1-8

Senior-Young People (15-24 Years) *JUL*

*Comments by Dr. W. W. McKinney**

Promoting the Meeting

Since summer challenges us to plan unusual meetings outside the church building, perhaps the leader will be bold enough to experiment with the exciting suggestion in the Program Guide that this meeting might well be an all-night campfire experience, culminating with a pre-breakfast discussion in the early dawn.

If that does not seem feasible, an acceptable alternative might be the stimulus of a campfire, following a picnic supper and a fellowship hour. Perhaps some members of the society may have returned recently from a Christian Endeavor convention or conference and could share the challenge of Christ to life service. Advertise the meeting adroitly. Manifest great expectations in your planning and publicity.

Suggested Program Outline

Pre-Prayer Service
Hymn: *America the Beautiful*
Scriptural Roll Call
Hymn: *This Is My Father's World*
Prayer Period
Announcements and Offering
Hymn: *Beyond The Sunset*
Scripture
Leader's Introduction
Discussion by Four Speakers
Question and Answer Period
Hymn: *Where He Leads Me*
Closing Prayer and Benediction

Leader's Introduction

As young people we are naturally looking toward the future with great expectations. We want to get ahead, to enjoy ourselves, to achieve success and recognition and to retire early with financial security and happy memories of service rendered to others.

Let us relax tonight and dream. We would give our imagination free reign and share together the "long, long thoughts" which too often we hesitate to express to anyone except our closest friends. Let us exchange freely our individual hopes, our cherished ambitions, and our hopes for the future. Forget for tonight at least the immediate present as we fly widely on "cloud nine."

Like the "C" which surrounds the "E" in our monogram, all our expectations must be in Christ. They are limited by Christ's ideals and standards. They are as broad as His world-wide universal objectives. Christianity is a gospel of change. It has been turning the world upside down. It motivates a determined effort to make true that "the kingdoms of this world are become the kingdoms of our Lord" (Revelation 11:15). Christ promises "Behold, I make all things new" (Revelation 21:5).

*Dr. McKinney is minister of First Presbyterian Church, Ambridge, Pennsylvania.

AIMS

1. To stimulate thought about our personal future.
2. To express the hopes and aspirations we cherish individually.
3. To seek Christ's purpose in our life and His will in guiding our ambitions.

QUESTIONS FOR DISCUSSION

Is religion a lift or a load in achieving success?

What is the deluding error in striving for more money and greater leisure?

Is Christian civilization or Communism most likely to win the economic war?

What are some of the more important modern frontiers of necessary achievements?

"If any man be in Christ, he is a new creature" (II Corinthians 5:17).

Christ sees us not as we are, but as we can be. Simon, the profane fisherman, becomes Peter, the courageous preacher. Changed characters, changed ideals, and changed hopes have marked the transforming power of Christianity through the centuries. We are responding to the call of Christ tonight as we look forward with great expectations in Christ.

As a background for our fourfold discussion let me read from Mark's Gospel, 10:29,30. The disciples had left everything behind them to follow the uncharted call of Christ. Naturally they were interested in the future. Peter, their spokesman, asks, "What is there in it for us?" He may have been thinking chiefly of material gain and prestige which would be but natural. Jesus broadens his perspective and lengthens his horizon with a promise beyond Peter's expectation and immediate understanding. He challenges Peter and the other disciples to look ahead in faith and expectancy.

Four speakers will now lead the discussion in four realms of our expectations.

I. Expectations of Happiness

This is a good place to start. We have a right to expect and to strive for happiness throughout our entire lifetime. Christ declared: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

The danger is that we are prone to confuse the thrills of the present with enduring happiness. Some temporary phases of self-denial are often involved in attaining long-continued goals. The disciplined athlete and the conscientious student well realize that. Happiness in marriage necessitates avoidance of certain physical indulgences in youth and the cultivation of mutual unselfishness.

Happiness pursued as a direct goal oftentimes proves to be only a tantalizing delusion. "Live it up" must be replaced by "give it up" as a motto in obtaining abiding happiness. Ruskin warns us: "The greatest catastrophies of the human race are traceable to the love of pleasure." Hap must be earned by seeking God's wi obeying God's laws.

II. Expectations of Achievement

What kind of a somebody do you of being? It is very important tha young people fit ourselves for a job o fession that we will enjoy doing and will contribute to the welfare of people. The employment we seek s be a job which we can reasonably to be permanent with expanding o tunities.

God has so made us that we are ha when we are achieving some useful either on a voluntary basis or as our of livelihood. "Work," said Henry L mond, "was given to man not only be the world needs it, but because the man needs it." Loafing becomes b after a short time. It is true that finds some mischief still for idle han do."

III. Expectations of Service

Our life expectations must always in plans for service. "The Son of man not to be ministered unto but to mini "Whosoever will be chief among you him be your servant," advises our Sa (Matthew 20:27,28)

The service motive is essential bo our individual happiness and to our na security. Our danger is that as a peopl are getting soft and self-indulgent. We an easy way of life with increased w and leisure. Science seems to be inve new ways of avoiding work and exerti our comfort-centered civilization. munism, with its emphasis on hard with little time for pleasure-se threatens to engulf us. Christ's emphas service is our best safeguard for the f

IV. Expectations of Maturity

Our life expectancy has length greatly, due to modern medical scienc the same time, the age of compulsor tirement is becoming earlier. What vision should we make for our aging turity? Yes, we should have some re plan of saving money to supplement S Security benefits. But more important the permanent dividends on the phy mental and spiritual habits we form youth. "Whatsoever a man soweth, that he also reap" (Galatians 6:7).

We often became victims of our ext environment as forces over which we no control shape our daily conduct and cupations. But we alone can determine inward environment by the books we the thoughts we think, and the ideals cherish. Intellectual enjoyment and spir curiosity are never satisfied.

In his 83rd year, the poet Goethe w to his friend Zeller: "I am delighted to that even at my great age ideas come t the pursuit and development of which w require another lifetime."

Our Expectations

No. 4 in a Series: "Midsummer Musings"

Mark 10:29,30; Psalm 62:1-8

or High (12-14 Years) *JULY 31*

*nents by Rev. Harry A. Shuster, Jr.**

Aims

guide young people in becoming of those areas and truths of the ian faith which will be beneficial to in solving many of life's problems.
give young people an opportunity to s some of their feelings and ideas death, about the end of the world, eternity, etc.
serve as a sounding board for the elor and pastor whereby insight into spirations, expectations, anxieties, and tions of youth can be discovered.

seling the Counselor

will be necessary for you to give r direction to the person preparing the It cannot be read nor can it be rized. Consider carefully the aim of pic and the suggestions presented.
ring the discussion of the topic try to n, as much as possible, in the back- d. However, if things do not seem to wing along smoothly be ready with a ht-provoking question or with a ing illustration—one which will either nate the suggested solution or one will bring to the forefront the prob- under consideration.
the suggestion to go on a hike is ed, be certain that a committee is d to prepare for the various details— ing a trail, finding a good place for and for casual conversation, etc.

for Programming

hatever form your meeting takes you want to create as informal an atmos- as possible. There are several ways this. Have your meeting in the living of one of your society members. If church has a counseling room or a e, contact the necessary personnel con- ng its use. Your usual society meeting with a little imagination can be ged to suggest an informal atmosphere. you desire to depart from the usual, in the afternoon, pack a lunch and n a short hike to some prearranged nation—a prepared place in the woods, brook or mountain stream site. Wher- you meet, be certain that the young le are sitting so that they are facing other so that they can converse freely. held indoors, provide something cold rink with a good supply of wheat kers, potato chips or pretzels. This will tend to create informality.
any choruses can be sung and should ung a cappella. The prayers should e spontaneously out of the meeting. A in subject about which you are con- ng may suggest some thought or idea t which you feel some help should be

Shuster is minister of Trinity Evangelical gregational Church of Palmerton, Penn- ania.

sought or some gratitude expressed through prayer.

Greater care needs to be taken in preparing an informal service than a formal one. Give various responsibilities to different young people. Ask some to be ready to suggest and start different choruses. Ask another young person to paraphrase the Scripture lesson. (To paraphrase means to express the same truths found in the lesson with word pictures and expressions which are meaningful to young people today. Seek the help of your pastor.)

Have some key people ready with some thought-provoking questions in the event the devotional part of the service should lag. They might ask, "Judy, why do you like that chorus so much?" or "Tom, let's sing one of your favorites," or "How many of us can recall what the pastor spoke about this morning in church?" Use your own imagination and discover the many varied ideas you can incorporate into the service.

Topic Discussion

How To Prepare

Contact two or three young people and ask them to give some thought to those helps and aids of the Christian faith and of the church which we expect to make life more abundant. This will be essential for an intelligent discussion. (Look under *How To Proceed* for many suggestions.)

If possible read the book entitled *The 7 Teen Years*, by Alberta Z. Brown (Bethany Press, 1954).

Prepare a list of questions for each subject suggested by the following paragraphs, to be used only when the discussion seems to lag.

How To Begin

Instead of beginning the usual way, "Our topic this evening is 'Our Expectations' and we will discuss first . . . ," keep the informal atmosphere and begin this way, "Say, gang, last week we spoke about our problems. Suppose this week we 'shoot the bull' about what we expect from our faith and the church to help us in our lives today and in the years to come."

You might then add, "As Bill was reading a paraphrase of Psalm 62, he expressed a faith and trust in God as an aid in the midst of some of life's difficulties. Let's be a little more specific; in what particular way do we expect help and with what particular problems?"

How To Proceed

The following thought-provoking remarks can be made by key young people, whom you have previously contacted. The purpose of these remarks is to stimulate the thinking of the group and to effect a response from them.

Girl: I have always thought of being a beautician but since my brother has been sick I've been taking care of him and I not only enjoy doing it but get a certain satisfied feeling from it.

Boy: Yes, I think the church should guide us in some way in the choice of our life's work. Mr. Smith, our minister, said that you wouldn't be really happy unless you were doing what God wanted you to do, but how do you know what He wants you to do?

Another: I feel a little embarrassed to talk to my parents about some things, but when the kids on the street get together they're always talking about these things. Why couldn't we discuss such matters with the proper direction, to see what the church says about it?

Another: A Catholic friend of mine goes to a priest and tells him what he has done wrong; the priest then tells him to do something, I think he calls it "penance," and he is forgiven, he says. I wish I had some person to whom I could go. I say my prayers, but I don't always *feel* forgiven.

Another boy: My devotional life sure is at a low ebb. I wish the church would help us more with this, some kind of literature or practical guides or something.

A young person: My parents certainly don't understand me any more. They think I'm still a baby; they don't let me make any of my own decisions. They should discuss this in their class some Sunday instead of the drippy lesson.

Still another: My grandmother came to live with us. Boy, is she demanding. I realize she is old but she can do a lot of things herself. I hope I have a more pleasant attitude when I get older.

Another: When my grandfather died my grandmother went to live in a church home. She is very happy there. I don't believe I've ever been to our church home.

Still another: It would be a good idea for us to make something and take it over to our church home. I would like to visit there myself; who knows, maybe some day I'll be living there.

Boy: Talking about death reminds me of the time my aunt died. Ever since then I've felt a little squeamish about death. I would like to know more about what the Bible says about death and life after death.

Girl: These may seem like gloomy subjects but in the midst of these highly destructive guided missiles, what does the Bible say about the end of the world? I'm glad I believe that God has things under control, no matter what man invents.

Note: Don't use these paragraphs one after the other as presented, with the exception of those which deal with the same subject. These are merely discussion starters.

How To Conclude

It might be a good idea to appoint a committee from the young people who are present to formulate some topics for future discussions which have grown out of the evening's session. If the pastor was unable to attend he would also appreciate having a list of the questions raised and of some of the expectations expressed.

The Christian Message in Architecture

No. 1 in a Series: "The Christian Message in the Fine Arts"

Exodus 30:1-10

Senior-Young People (15-24 Years)

*Comments by Dr. Samuel S. Haas**

Aim

To deepen our spiritual lives through a full appreciation of the symbolism of church architecture with its reminders of the many aspects of our Christian faith.

Program Suggestions

Call to Worship: Psalm 122:1
Hymn: *O God, Our Help in Ages Past*
Invocation and Lord's Prayer
Scripture: Exodus 30:1-10
Hymn: *Near to the Heart of God*
Evening Prayer
Announcements and Offertory
Topic Presentation
Discussion of Topic
Hymn: *The Church's One Foundation*
Benediction

Introduction

A good third of the book of Exodus is given over to a description of the tabernacle and its furnishings. These matters were important because they were symbolic of spiritual truth—reminders to the people of what they believed or what they should do or how they should behave as the children of God.

Have you ever wondered why Christian church buildings are so distinctive? Ordinarily, you would never confuse a Christian church building with a theatre, a municipal building, or a school. Even on the inside, the moment one steps into a church a certain feeling of reverence and awe descends upon the visitor because of its decor and appointments. Why? Because both the outside and the inside of a Christian church employ devices that are symbolic of the Christian faith. Many of these have been taken over from the Old Testament structures. Others have been introduced as distinctive of the New Testament teaching and faith. All have been infused with the spirit of Christianity.

Outside

Perhaps the most striking feature of a church building is its steeple. Such a spire, like a finger, points up to heaven and the one true God whom the people come to worship. When that tower is massive and sturdy, especially true of stone churches in the Gothic or Romanesque style, it calls to mind the name of God who is a strong tower to whom we should come for refuge (Proverbs 18:10; Psalm 46:7,11—"refuge" really means "high tower").

Usually, such a tower is topped by a cross. This is the symbol reminding people that God loves the world and is reconciling it unto Himself through the death of His dearly beloved Son on Calvary.

In many church steeples there is a bell. The bell is distinctly Christian as a summons to worship. The Jews employ the "shophar" or horn of an animal, usually the ram. The Moslems rely on the human voice of the muezzin calling to prayer from the minaret. When the bell in the steeple rings it summons the Christian to come and worship God.

Doors are necessary to give entrance to and exit from a building. In Christian architecture there is also a symbolic meaning attached to doors which you will find in John 10:9.

Many churches employ pillars in their architecture whether they are structurally necessary or not, symbolizing the apostles and prophets (Ephesians 2:20-22) as well as other leaders of the church (Galatians 2:9).

*Dr. Haas is professor of Hebrew and Old Testament studies at Bloomfield College and Seminary, Bloomfield, New Jersey.

DISCUSSION HELPS

1. Is symbolism a danger or a help?
2. In your church how much symbolism is used? List all you can and explain the reason for each.
3. See how many other Christian symbols the members of your group can name, on the basis of Scripture.

Inside

In general, there are two styles of chancels facing a worshiping congregation: the divided chancel and the central pulpit. The divided chancel usually has the pulpit on the left-hand side of the worshiper and the lectern on the right-hand side, with the altar or communion table between them and against or close to the back wall. The platform chancel has the pulpit in the center and the communion table in front of and beneath it.

Strictly speaking, an altar is immovable and usually flush with the rear wall of the chancel so that when a minister is administering the sacrament of the Lord's Supper his back is often to the congregation. The altar stresses the sacrificial death of Jesus Christ—the Lamb slain for the sins of the world. When shaped like a tomb it is reminiscent of the catacombs when Christians celebrated the Lord's Supper on the tombs of martyrs.

The table, which is moveable and usually placed on the same level as the congregation when in use, is symbolic of the table used by Jesus and His disciples in the upper room on the night when He instituted the Holy Supper. The communion table tends to stress more the idea of fellowship with our crucified and risen Saviour and with each other as members of His mystical body, although the bread and wine remind us of the sacrifice of Christ.

In another sense, the altar is a symbol of the throne of God in His house, the everlasting symbol of His spiritual presence in the church. The ark of the covenant within the Holy of Holies in the Old Testament tabernacle and later in the Temple had much the same significance.

The pulpit is the symbol for the reading, the exposition, and the application of the Word of God. Should there be l lectern and a pulpit, then the lec symbolic of the reading of the Wo the pulpit representative of the exp and application of the Word.

The central pulpit type of chanc stress the fact of the Bible being t authority for Christians, the only faith and practice. In a divided chanc an altar, as distinguished from a com table, the emphasis tends to be place the sacraments rather than the W God.

The baptismal font, or the baptis the symbol of the only other sac which Protestant churches accept as re by Christ of His followers. If a ba font is used, then its shape can significance too. If it has seven si symbolizes creation; eight symboli new creation—regeneration. When it cular, then the beginning of salva emphasized. Should it be four-sidec it suggests people coming from four tions (Luke 13:29).

Churches which immerse often ha baptistery in back of the communio or altar, separated by a curtain. The baptism by immersion gives emph being buried with Christ and rising with Him in newness of life (Roma Colossians 2:12).

The architectural plan of a churc vary from the simplicity of a Friends ing house to the elaborateness of a cathedral. Many of the great cathed the world are built on the plan of a This is called the cruciform type of ture. It would resemble a cross la on the ground. The various parts of side of such a structure have special which might well be studied beca their symbolic meanings.

What would correspond to the h the cross, the part above the cross is called the chancel. The arms of th are termed the transepts, while the body of the church (from the c toward the entrance) is called the This name is taken from the Latin "navis" which means ship. The shi ark is descriptive of the church as opposed by the heavy storms of perse heresy and schism, yet reaching its nation. The narthex is an ecclesiastica for vestibule.

An Activity

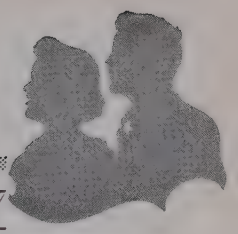
A most unusual church building i of the First Presbyterian Church, ford, Connecticut, well worth a v such can be arranged.

If a trip to this church is not pc then either write to the church for i scriptive literature or ask your pas secure the May, 1958, issue of the ma *Protestant Church* by writing to 27 39th Street, New York 16, New York.

Dig Deeper

No. 1 in a Series: "Getting Ready for Fall"

Luke 6:47-49



r High (12-14 Years) AUGUST 7

*ents by Mrs. Richard Cattermole**

of the Series

persons who are responsible for plan- our society program should definitely time to talk over this coming series light of the needs of your particular High young people. This series of opics has great possibilities to re- te your program after the usual "slow of the summer months.

e Counselor

the adult leader you have a great ion to see that the basis of the society m is well-founded. It is your job to sure in all the planning that the young stay close to (1) the Word of God, e Christian Endeavor pledge and (3) sic principles of the Christian En- movement. This will be accom- if "in all things He (Christ) has the inence," and if whatever is done is name of the Lord Jesus" (Colossians 3:17).

city

a short skit for advertising your g the week before this topic is pre- , in Sunday school the day of the or at some gathering previous to the g at which your age group will be t.

s skit may be given by three boys, girls, or a mixed trio. Suit it to your stances. *(Enter first young person one end of the room, second young from the other end. They meet, greet ther casually.)*

Where are you going?
Going to Christian Endeavor.
What's so special about that?
We're going to talk about our fall winter program tonight.
person enters carrying a shovel
And where are you going?
To Christian Endeavor of course!
But what in the world do you intend do with the shovel?
Going to talk about our new schedule programs.
So I've heard — but what does the vel have to do with it?
Our topic is entitled "Dig Deeper"— ich means we want to have a good ndation for our next season so that our gram will be worthwhile. Don't you nk that's a good idea?
Well, it shows some thought anyhow! ien do you meet?
ils can then be given about the time, and particulars of the meeting.)

sters may be made of magazine pic- showing people working in gardens. shovels can be placed at appropriate in the church, with cards attached uncing the meeting.

Cattermole is counselor for the young le's society at Faith Evangelical Congre- onal Church, Temple, Pennsylvania.

Looking Forward to Fall

This year can be one of the greatest if we make the right plans. All of God's work depends upon those who call themselves Christian. We have the only hands which can do God's work. We have the lips which can tell others about the plan of Christ for salvation. We furnish the leadership which can promote the work of the church.

Suggested Program Outline

Pre-Prayer Service
Hymn Sing with a Message (leader may remind the group that each hymn has a message and each leads into the next): *Jesus Calls Us; Jesus Never Fails; I Need Jesus; I Would Be Like Jesus; God's Way My Way;* and *For Christ and the Church.*
Christian Endeavor Pledge
Duet: *Christian Endeavor*
Bible Quiz
Stepping Back to Look Forward
Announcements and Offering
Scripture Story
"Dig Deeper"
Conclusion and Benediction

Bible Quiz

(Discuss each verse in relation to the "deeper life.")

1. What things does God reveal to His believers? (Daniel 2:22)
2. Who searches all things and reveals the "deep things" of God to the Christian? (I Corinthians 2:10)
3. When we know Christ how far can we "comprehend"? (Ephesians 3:18,19)
4. In order to attain a deeper life in Jesus Christ, Scripture tells us to practice thinking about certain things. Name these things. (Philippians 4:8)
5. In what should the child of God delight? (Psalm 1:2)
6. In the familiar story of Mary and Martha, which sister was more curious about the deep things of God? Why? (Luke 10:38-42)

Stepping Back to Look Forward (Introduction to the Topic)

It is always wise to review what has gone before when we are attempting to plan what shall come after. In the review we should be searching for certain things which took place during last year's program. These questions should provoke a discussion:

Last year, did we do what we set out to do? Were our goals worthwhile? Did we plan a varied program or was it one-sided—for instance, did we have too many social events, too many outside speakers for our society meetings, etc.? Was our purpose for having a Christian Endeavor society a selfish one? Were we more interested in having a good time or were we organized for the purpose of bringing young people to Jesus Christ and to service for Him? Was our program Bible-centered, pledge-centered and true to the basic principles of Christian Endeavor? Did we attempt to interest teenagers who are not connected with our church in our society program and activities?

Scripture Story

Read the accounts of this story both in Luke 6:47-49 and in Matthew 7:24-27 for comparison. Point out that this illustrates the first and last word in all Christian teaching—if any life is to be lived for Christ, it must have Christ for the foundation and Christ for the building. In other words, we build on Christ as the foundation (that which is "digged deep") and we build with Christ as the building.

This is true when we speak of young people as individuals, and also when we speak collectively of our Christian Endeavor society. If any individual or a society is built on purely selfish motives, to provide a good time, amusement in leisure hours, keep "busy," there is no value in it and the storms of life will bring ruin. On the other hand if the person or society is built on Christ and the spreading of His Gospel, the storms of life will have no effect.

Dig Deeper

The first consideration in looking toward the future is to set a purpose for our existence. What is the purpose for our Christian Endeavor society?

We cannot find more effective goals than those expressed in the pledge as things which we promise, "trusting in the Lord Jesus Christ for strength." (These may be reviewed at this time.) Next, goals must be set with the basic principles of Christian Endeavor in mind. These principles (Confession, Service, Loyalty, and Fellowship) are in themselves enough purpose for our society to exist, and for each individual young person. (These principles should be discussed also.) Finally, and this is most important of all, because it is the basis for the pledge and the principles—in the Word of God, our Bible, we can find all the goal and purpose necessary for all our Christian activity.

The second consideration in our thinking is that of making good plans—digging deep enough in the foundations of our Christian goals to develop a strong, workable and varied program for our society.

You will find much help on planning a society program in the following resource materials.

A Program Guide for Christian Endeavor Societies, Junior High edition 50c
A Vital Program for Youth ..... free
Planning the Program of a Christian Endeavor Society 35c
Christian Endeavor Essentials $1.00

(These may all be secured by writing to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus, 16, Ohio.)

Conclusion—Thinking Ahead

Profiting from the mistakes of last year's program which were discussed at the beginning of the topic, list plans for the year which is now beginning. Keep in mind the good points of last year (activities that clicked, program ideas that made a hit, etc.)

The Christian Message in Art

No. 2 in a Series: "The Christian Message in the Fine Arts"

John 4:19-30

Senior-Young People (15-24 Years)

*Comments by Dr. Bastian Kruithof**

Aims of the Topic

The fine arts are painting, architecture, sculpture, music, and literature. How often do we think of them as gifts of God? It is God who gives talents and even at times genius to human beings so that they can enrich and delight our days by means of their productions. Most people have some sense of beauty so that they can appreciate something of what artists and the arts present.

However, art is not religion and must not be equated with it. There are those who cry, "Art for art's sake." They don't want art handcuffed. For them art has its own rules and can tend to its own business. But art does not stand alone. It must also serve truth and goodness. Religious art must give expression to religious experience. It must present man and the world in relation to God. Art is also for God's sake.

Because other topics for Christian Endeavor deal with architecture, music, and literature, we will deal with painting. Man can be looked upon as a portrait of God.

Because Christ is God's best portrait, He could say, "He that hath seen me hath seen the Father." With this in mind the Scripture passage, John 4:19-30, was chosen. That Scripture passage is literature, not a painting, but it does print a picture on our minds of Jesus talking with the Samaritan woman.

Promotion

Use well-known paintings of Christ. Because originals are usually beyond our means, good reproductions will do. There are good ones of Christ in the temple with the rabbis, of Christ knocking at the door, etc. There is a painting called "The Presence" which depicts Christ standing behind the pews in a beautiful church, and His presence seems to pervade the sanctuary. If someone has a painting of Jesus and the Samaritan woman, use it to promote the meeting. A collection of scenes from the Gospels would also serve very well.

Leader's Preparation

Read the passage, John 4:19-30, very carefully. Get into the spirit of the dialogue. Think of the two persons who are talking. This is one of the greatest conversations recorded in the Word of God.

Setting and Characters

Two people have met at a well. It is Jacob's well at Sychar in Samaria. It is an old well that the ancient patriarch had dug. It has many associations, religious and otherwise, both for Jews and for Samaritans. And here a man, a Jew, is talking with a woman, a Samaritan. That already is very striking, and very shocking, for Jews and Samaritans had no dealings with each other. There was an ingrained hatred among them that stemmed back some centuries.

*Dr. Kruithof is associate professor of religion and Bible at Hope College, Holland, Michigan.

SUGGESTED PROGRAM OUTLINE

Pre-Prayer Service
Hymn: **All Hail the Power of Jesus' Name**
Scripture: John 4:19-30
Sentence Prayers
Hymn: **Jesus Calls Us**
Announcements
Offering
Prayer
Hymn: **Hallelujah! What a Saviour**
Leader's Talk
Discussion
Closing Hymn: **O Jesus, I Have Promised**
Friendship Circle and Benediction

When the remnant of the Jews returned from exile in Babylonia, their great desire was to rebuild the walls of Jerusalem and the Temple. The stragglers who had not gone into exile had intermarried with other peoples who had been sent in by the conquerors. These had become the Samaritans. It was this mixed people who suggested to the returning Jews that they help them in rebuilding. But the Jews turned them down flat because they wanted no mixed race, no half-Jews, to help them. That embittered the Samaritans. They never forgot the slight.

This makes it all the more surprising that Jesus would go into Samaria and talk with a native of the country. Moreover, he was willing to talk to a *woman* of that country. The woman at the well expressed her amazement at that very thing.

But Jesus was always ready to talk to anyone. John in his Gospel records another significant conversation, the one of Jesus with Nicodemus, a learned man, a member of the Sanhedrin. On that occasion our Lord stressed regeneration. "Ye must be born again." Now He is ready to talk to a woman of a hated country and talk about another most important subject.

Overcoming Tradition and Ignorance

The woman had a bad reputation. She had had five husbands, and the man she was living with now was not her husband. When she realized that Jesus knew this, she called Him a prophet and had great respect for Him.

Feeling uncomfortable, she tried to change the subject and spoke of the Samaritans' worship on Gerizim and the Jews' worship at Jerusalem. This gave Jesus a great opportunity to speak of true worship and of tradition which often goes hand in hand with ignorance.

Jesus accuses the woman and her people of not knowing whom or what they worship. The Jews know whom they worship, for salvation is of the Jews. He also says that God is not to be localized. He is not to be associated only with Gerizim, the Samaritans' mountain, nor only with Jerusalem where the Temple stood.

This sinful woman was not exactly irreligious. She could talk about their temple. She knew something about a Messi was to come and who would tell th things. But religion as a personal po did not motivate her life so that sh on a high, moral plane.

We have our traditions and custon and they may be good. Going to and saying our prayers are very goo toms. But if our heart is not in th are not getting out of them what we because we are not putting into the we should. If our lives are not chan prayer and worship, there is son wrong with our relation to God. Th reflect in our relation to our fellow

The Revelation

There are two tremendous truth Jesus expresses to the Samaritan wo

The first great truth is that God is That is a most important revelatio may not identify God with matter. though we picture Him often to ou in the form of a man, He is invisible the Son has seen the Father. We picture Him adequately. Yet we mu ship Him, and we can through our God has made us in such a way t can commune with Him.

That leads to a second very im truth. When the woman says that M will come, Jesus replies, "I that spea thee am he." That was a revelation Jesus made Himself known to a sin a woman whom others despised.

She believed Him. Leaving her w she rushed back to the city and to story. And what a story it was! Her countrymen were impressed. They out of the city and came to Jesus, and believed on Him.

The Sense of Mission

The woman became the bearer good news. It is hard to keep good n ourselves. We like very much to tell did. So must we. We become good of the news, good missionaries in ou way, when we are convinced of the of Christ's revelation.

He tells us young people also that the Messiah. Perhaps we have be indifferent as she was at first. But wh meet Him, when He talks to us a really listen, then things begin to hap

Our religion can become very dead is when we really do not have th thing. It can be used as something w up just when we feel like it. It can at be a weight whereas it should alw wings, some power to carry us.

This is the portrait, the picture art can only represent. The real ac behind the picture. The real is the historic event that happened at th near Sychar.

Have you drunk of that water at th Jesus Christ Himself? This is a ver sonal question and very essential.

Study the picture. Hear the conver Believe as the sinful woman did. Th others.

Build Bigger

No. 2 in a Series: "Getting Ready for Fall"

Luke 14:28-30

or High (12-14 Years) *AUGUST 14*

*Comments by Rev. Clive Cooper**

o inspire planning for autumn work.
o review accomplishments of the past
ar's work.
o lay the groundwork for organizing
mmittees.
o encourage acceptance of Christ,
dication to Christ's Church, and
itnessing to the lost.

sor Leadership

e sponsor should have a number of
ive plans worked out in his mind. He
d be ready to present these to the
at this meeting or at a special meet-
or this purpose. Invite the society
ers to discuss plans and planning. If
r plans are worked out the society will
rowth. It is the sponsor's responsibility
e that the youth have the necessary
leadership in the work they expect to

Week's Leader

m the program outline and the topic
ial the weekly leader should make
ic plans for today. He should know
e he is going and ways to get there.
extra material which is needed should
quired by this leader. He should also
up certain people for specific jobs
e meeting. No person should have to
lected after the meeting is called to

gested Program Outline

Prayer Service
to Worship
ture Reading: Luke 14:28-30
er
n: *Give of Your Best to the Master*
uncements and Offering
al Music: *Have I Done My Best for us?*
er's Introduction of Topic
Discussion
ng Hymn: *I Surrender All*
al to Accept Christ or Dedicate Lives Him
diction

pture Lesson

e Scripture lesson points out the need
lanning before beginning any work.
the business or social world we stress
ning. God's work is even more im-
nt than this. We should be more in-
d to make plans for Him than we are
urselves. We should consider all of the
We should set goals and look over the
bilities of reaching them. We should
der the local society possibilities and
toward doing the most for God with
hings we have available. If we make
plans we will have great success.

Accelerated Program

o often through the summer months
work drags. With the coming of fall the
should be accelerated. All this
depend upon the people who are in-

Cooper, a General Baptist leader, is now g in Kansas City, Missouri.

QUESTIONS FOR DISCUSSION

1. What is the first step to better planning?
2. What are some materials which your local society can use?
3. If we use the wrong materials in planning what will be the possible outcome?
4. What is meant by the expression, "Plan your work and work your plan"?

volved. The sponsor should be wide-awake. The society leaders should be ready to take responsibility. The society members should be dedicated to the task ahead. With complete cooperation and unity all things can be accomplished in the name of Christ.

Personal Enrichment

Much can be gained from dedicated work for Christ. The New Covenant of Christianity is a personal plan. The Church is made up of individuals. The more we put into the work of Christ and the Church the more we shall gain. With accelerated effort on the part of society members each person can receive untold benefit. We are only as big in the Christian work as the effort we expend. Lives can be made better, happiness will increase, and joy will abound when each individual works as a part of the Christian team.

Church and Society Enrichment

When individuals grow in grace and knowledge the church and the Christian Endeavor society will also prosper. A prosperous Church and Christian Endeavor will entice many new people to its ranks. People like to be on a winning team. When the society shows marks of progress others want to be a part of it. On the contrary, when these show lack of progress others lose interest in the work. Even faithful members are lost to Christ and the church because of failure to offer a program of enrichment.

Pleasing to God

God is pleased only when we show signs of dedicated Christian service. He wants His church to stand for right in the world. An accelerated Christian Endeavor program will be pleasing to God. He will rejoice when people accept His Son and dedicate themselves to the work of His church. He depends upon us for the leadership which is needed. Too often the world has seen members of a Christian group who fail to respond to the commands of Christ. This does untold harm. People will automatically turn to God when they see God's church offering something which the world cannot offer.

Planning Required

Planning starts with people accepting Christ and His Church. It continues with dedication to Christian service. Christ must come first in our lives. He must be above personal glory or personal desire.

Planning demands unity of purpose and unity of thought. We can do this only if we are democratic in thought and deed. We must be willing to lead or follow as God directs. Each must be willing to accept the job which is given to him.

Plans must be definite but flexible. They must include all the interests which are common to youth. Social welfare, economic possibility, Christian service, and other such things must be considered. Your local situation will suggest several possibilities for the above.

Each of us has some idea of an architect's drawing. It is complete to the smallest detail. When a building is built the architect is present to see that steps are followed. He expects the building to stand for many years. Our plans should be as complete. We should expect the work we do to stand for the future. Some of it should even stand into eternity. It will do this only if we build well!

Required Sacrifice

Nothing comes to us the easy way. Everything we do costs us something. Doing great things for God is no different. This is going to cost somebody something. It requires a sacrifice from someone. Jesus sacrificed His life on the cross that we might have salvation. Surely we are willing to sacrifice some of our time and talent, some pleasure. We may have to give hours of our time. We may have to forego something we like very much. If we do this for Christ, however, we will have our reward. The Bible says, ". . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1b).

Getting Rid of Self

As we stated before, Christianity is an individual proposition. It must be approached from a personal standpoint. After we accept Christ and become a part of the work, however, we lose sight of "self." We become a working part of the great machine of the Christian movement. Individuals must be willing to cooperate with others. They must be willing to let self go to be completely associated with the over-all movement of Christ.

God has no place in His work for the individual who tries to accomplish all things by himself. One carpenter does not build the building. Many people working together accomplish things which would be impossible for a single person. So it is with God's work. Only through a united effort can we plan and build big.

Good Materials and Bigger Building

The great skyscrapers of our cities are made of steel and concrete. The small buildings on our farms are made of soft lumber. The skyscrapers would not stand if they were made of soft lumber. The bigger the building the better the materials which must be used.

This should be a lesson for us in Christian service. The better the materials we use the bigger we can build. Each person and each society should take an inventory of the materials which are being used. Begin now to build bigger and better for Christ and the Church.

The Christian Message in Music

No. 3 in a Series: "The Christian Message in the Fine Arts"

Ephesians 5:15-21

Senior-Young People (15-24 Years) *AUGUST*

*Comments by Dr. M. Eugene Osterhaven**

Aim

To emphasize the importance of music in Christian life and worship, and the need to keep our music worthy of the worship of God.

Promotion

Make a poster showing two or more young people singing. A few scattered notes will help create atmosphere. At the bottom give the subject, THE CHRISTIAN MESSAGE IN MUSIC, and the time and place of the meeting. Extend personal invitations to your church organist(s), pianist(s), choir director, and the music committee of the official board (consistory, session) of your church.

For the Leader

Music is a delicate subject on which tastes differ, so this topic must be handled with discretion. The subject is important, however, and you will have an opportunity to raise important questions about this part of the life and work of the church.

Music and the Church

From early in history music has been a part of the happy experience of man. In the story of "beginnings" we read about Jubal who was "the first of all those who play the lyre and pipe" (Genesis 4:21). The history of music is the fascinating account of Jubal's progeny, and there is no nation or tribe or kindred, no music hall, church or chapel which does not owe much to their genius. What would church services be like without music? How impoverished would be our worship and the rest of our life if there were no music to express our feelings and to gladden the hearts of man!

From the first the people of God have used music as a means to worship God. The psalms are the songs of Israel, the hymnbook of God's ancient people. The Christians of the first century were urged to speak to "one another in psalms and hymns and spiritual songs, singing and making melody" to the Lord (Ephesians 5:19). The church has followed that inspired advice of the Apostle so that today a large part of the treasure of the church and of our culture is its sacred music. *The Christian message has been set to music,* as our topic proclaims.

For an example of great music from the Old Testament one thinks of the stately psalms, once well-known by our fathers in the Old World but not so well-known by us, their descendants. Yet some of the psalms remain and others are coming back into our hymnals. Old Hundredth, our Doxology, is one of these, the impressiveness of which is often not realized because of its familiarity.

Mendelssohn's oratorio, *Elijah,* which gets its inspiration from the Old Testament, is another example of what has been achieved when the message of the Bible has been put to music. From the New Testament there is Handel's immortal work, *The Messiah,* the very music as well as the words of which seem to have come from heaven.

The thousands of hymns and equally innumerable sacred anthems further illustrate the Christian message in music, and the importance of their place in the life of the church cannot be overestimated.

QUESTIONS FOR DISCUSSION

1. How does music help in the development of spiritual life?
2. What hymns do you consider worthy of classification as good church music? Why did you choose these hymns?
3. Name a hymn which you consider to be inferior as church music? Why do you feel that way about it?
4. What is good church music?
5. How can the level of appreciation for music be raised in our churches?

Music Worthy of Worship

And what a variety there is in the music sung and played in the church! There are all kinds, and there is good and bad. There is music which promotes worship and there is music which detracts from it.

The pastor of a large church which has used some questionable music has said: "Today the catchy tune is the thing which is popular, and frankly you can dance to some present-day church music. On the radio you can't always be sure whether it's a ballad, boogie, bebop, or the latest chorus of the church. Several song writers are getting rich writing this low type of music, a type which appeals to the flesh. It's like taking dope, the more you hear it, the more you want to hear it until you become addicted to it."

James A. Pike, formerly dean of the Cathedral of St. John the Divine, New York, and now Bishop of the Episcopal Church in California, has said: "When a juke box or TV gets us off to a somewhat less than reverent start, the result is a vulgarizing of holy things. Perchance these songs will lift up some to the living God. But for many more it downgrades Him to the commonplace. It is an ersatz religion, without awe, without mystery, without reverence, without judgment, and in the end, without reality."

Pity the Christian who, having developed a taste for good things and a desire to worship God in the beauty of holiness, is fed clap-trap for music in church. Music used in the worship of God should seek a high cultural level; but often the message of praise is clothed in undignified musical rags unworthy of the worship of God.

Why are some of our "sacred" songs little more than poor imitations of love ballads? "I'm in love with Jesus; He's the lover of my soul!" Why such an irreverent ditty as "My God and I," in which God an sinner are said to talk and laugh an together "as good friends ought to do minding one of two friends swapping in the corner drugstore? What Isaiah, or Paul, Luther or Calvin thought of such bold familiarity of s with Him whose throne is in the hea

How different is the truly great mu the Church. Even many of our most mon hymns are beautiful in their sim and reverence. Take, e.g., the followi

"Jesus, Thou Joy of loving hearts
Thou Fount of life,
Thou Light of men,
From the best bliss that earth in
We turn unfilled to Thee again."

Suggestions for Guidance

What suggestions help us in our th about the Christian message in music?

1. Music should not take the place message. If a stop watch were used in services today it would be found that fifteen minutes is left for the sermon same is true in other meetings i church. Music has assumed a dispropo ate amount of time.

2. The words used by soloists and should be understood by listeners. Repe does not make up for poor enunciation is reminded of the sailor's definition anthem to his buddy: "An anthem i this. If I were to say to you, 'Bill, gi that handspike,' that would *not* be a them. But if I sang out, 'Bill, Bill, Bill me, give me, that handspike, spike, Amen,' *that* would be an anthem."

The Apostle Paul wrote, "Except ye by the tongue words easy to be under how shall it be known what is spoken ye shall speak into the air." Yet we Latin chorals and all kinds of indistinct ing from our choir lofts. What is the in *worship,* however, when such i practice?

3. There should be an inner unity harmony within worship. The songs are sung should "fit" the rest of the se For this reason minister and musician cluding singers, of course, must coop in their planning of worship.

A famous missionary was guest s in a church in Albany, New York. H quest he chose as his subject, "Missi Warfare," with the suggestion that app ate hymns be chosen. The hymns picked well, but the choir numbers pened to be "Peace, Perfect Peace," "Crossing the Bar"!

We have heard often in these last that we should "let the church b church." We should also let the mu the church be that and not a cheap stitute. It should harmonize with th of worship.

*Dr. Osterhaven is professor of systematic theology of Western Theological Seminary, Holland, Michigan.

Look Forward

No. 3 in a Series: "Getting Ready for Fall"

Philippians 3:13-15

ior High (12-14 Years)

AUGUST 21

*Comments by Mary Lou Funk**

notion

ice this is still the vacation season for , you will probably get better atten- e if you send out invitations to each ber—at least to those who have not attending regularly this summer, and rospective members.

you haven't had a skit announcement , try this: Football player in uniform, through some calisthenics. Another w at a desk studying. When the player's ting gets louder, the other fellow "What are you doing, Jim?" "Gettting r our first game. Gotta get in practice, know. What're you doin'?" "Getting for a panel discussion at our next tian Endeavor meeting. I'm really look- orward to it. You'll be there too, won't " "Sure thing! Guess I'd better run and finish polishing up my assign- for it."

nselor

elp the leader in making the panel nments.

ave copies of the Tenth Legion and t Hour folders, a copy of *Christian En- or Essentials*, and other helps available panel members and committee chair-

courage the panel chairman and mem- to be well prepared, also the com- e chairmen.

der

t a good example for your fellow tian Endeavor members by looking ard to this meeting and by "trusting e Lord Jesus Christ for strength" as make the plans and preparations and u lead.

ith your counselor's help, appoint the l chairman and members. (Do this ast one week before the meeting.)

t a list of committees (names of nittees, chairmen and members) from secretary.

ntact all of the chairmen at least one before August 21, so that they are ared to lead their committees in setting .

anyone attends your meeting who is already on a committee, assign him to for the evening.

gested Program Outline

Prayer Service
ide: *There's a New Day Dawning*
: *Give of Your Best to the Master*
ture: Philippians 3:13-15
er
: *Christ Is the Answer*
der's Introduction of Topic
l
ussion 66
: *O Jesus, I Have Promised*

* Funk is associate editor of United Brethren lications, Huntington, Indiana.

OUR AIMS

1. To realize the importance of setting goals for our individual lives and for our Christian Endeavor society.
2. To consider some goals that each Christian young person should have.
3. To set some goals for our Christian Endeavor society.
4. To recognize that we can attain these goals only by "trusting in the Lord Jesus Christ for strength."

Christian Endeavor Pledge for Active Members
Benediction

Leader's Introduction of Topic

If some members or prospective members are in attendance for the first time in several weeks, give them a special word of welcome.

There are (no.) young people here tonight. Where do you suppose each of us will be 20 years from now? And what kind of Christians will we be then? What we will be then we are now becoming. All our present habits are helping to determine the kind of men and women we'll be.

We've probably all had the experience of trying to break a bad habit or establish a good one. It's hard to do either, isn't it? And it becomes increasingly more difficult the longer we put it off.

It is time now, while we are young, to establish good habits of personal Christian living, such as daily Bible reading and prayer.

One thing that helps us in establishing these habits is to set some goals. Just as the finish line spurs the runner on, just as a glance at the goal posts inspires the football player, so a list of goals can help challenge us to measure up in really living for Jesus Christ.

In our meeting tonight we're going to have a panel present to us some ideas to help each of us set our own goals for Christian living.

Panel

Leader introduces the chairman. He in turn introduces the panel members (3 to 6), who are seated with him at a table in the front of the room. The chairman then introduces the subject: What goals in personal Christian living should every Christian young person have? Why should we have these goals and how can we reach them?

In an informal manner panel members, one at a time, after being recognized by the chairman, express their own ideas. They should try to come to some definite conclusions, which the chairman summarizes. At the close the chairman may invite the rest of the society to ask questions or add comments.

The chairman and each member should prepare for this discussion by studying the Christian Endeavor Active Member's Pledge and the principles of Christian Endeavor. Some ideas for presentation during the discussion can be found in Christian Endeavor literature on the Quiet Hour and the Tenth Legion. If panel members need other helps, see your counselor or pastor.

Discussion 66

The purpose of this discussion is to get everyone to participate in some committee and for each committee to set three goals to be fulfilled in the next three months.

Christian Endeavor Pledge

Let this be a from-the-heart renewal of the pledge you made when you joined Christian Endeavor. (If members do not know the Pledge from memory, display one of the large wall charts or have individual copies available for reading.)

Life Problems

Bill realizes the importance of the Quiet Hour, but by the time he finishes his paper route and gets his homework done, he's too tired and sleepy to get much from his Bible study or to concentrate well enough for effective prayer. In the morning there's only time for dressing and a bite of breakfast. He's tried to have a Quiet Time with the Lord in the morning by getting up earlier. But most of the time he's just too sleepy. What would you recommend to Bill?

Carol has moved to a new community this summer. Although she has attended Sunday school and Christian Endeavor for several Sundays, she still feels like an outsider. What can the Christian Endeavor members do to help Carol feel she "belongs"?

Carol has another problem. In her loneliness she has become a little friendly with a neighbor girl, Millie, who is overweight and careless about her looks. Will Carol be classed as Millie's type and stuck with onlv her if she becomes more friendly with her? She's afraid so. What should she do about Millie?

Life Illustration

One of the most daring and heroic men we'll ever hear about is David Livingstone.

One of the secrets of his heroic life for Christ was that he set goals and looked forward to reaching them. While yet a young man, he looked forward to becoming a missionary doctor. Many, many discouragements came to him. But, through God's help, he became one of the greatest missionaries to Africa.

Although he died in Africa, his body was returned to England for burial in Westminster Abbey, the burial place of many of England's distinguished citizens.

Among the mourners who lined the streets to Westminster Abbey, a ragged old man stood weeping. Someone tried to comfort him, "Were you and Mr. Livingstone close friends?"

"Friends?" the old man sobbed. "We were college classmates, Davie and I, but I took to sin, and Davie took to God. Look what happened to us!"

The Christian Message in Literatu

No. 4 in a Series: "The Christian Message in the Fine Arts"

John 5:36-47

Senior-Young People (15-24 Years) *AUGUS*

*Comments by Rev. J. Wesley Siebert**

Suggested Program Outline

Pre-Prayer Service
Hymn: *Sweet Hour of Prayer*
Scripture: Psalm 95:1-7; Ephesians 5:15-21
Hymn: *Great Is Thy Faithfulness*
Sentence Prayers
Announcements and Offering
Special Music
Leader's Talk
Discussion of Topic
Hymn: *I Love to Tell the Story*
Benediction

Program Suggestions

Use any of the well-known pictures of Christ in the worship center. Have streamers running from it to a bookshelf below filled with volumes of prose and poetry which have been influenced by the Christian message. Such a bookshelf will include the works of Tennyson, Browning, Shakespeare, John Bunyan, Ralph Waldo Emerson, Helen Keller, Abraham Lincoln, G. A. Studdert-Kennedy, John Greenleaf Whittier, William Wordsworth, and many others. You will want to include a hymnbook or two and possibly a few from outside the English-speaking world, like Kagawa of Japan, Goethe and Schiller from Germany and Dante from Italy.

The Scripture Lesson is John 5:36-47. Hymns may include any of the general theme of witnessing, such as *I Love to Tell the Story, I Will Sing the Wondrous Story, We've a Story to Tell to the Nations.*

Why Read the Bible?

We read the Bible for many reasons. We read it as a source of knowledge about our Christian faith. We read it as a guide to everyday living. We read it as a devotional aid, and we may also read it as great literature for the sheer satisfaction and enjoyment such reading affords.

"The Bible is the most frequently purchased and least read of all books," and "We are raising up a generation of Biblical illiterates," are statements frequently heard today. We recognize that the Bible is primarily a book of religion and we make a great mistake when we turn to it for information about science, medicine, or automotive engineering. However, the Bible does include some of the world's greatest literature in the fields of history, biography, poetry, drama and the short story.

No one can today be considered "educated" without a knowledge of the Bible as literature. You cannot pick up a newspaper or a magazine, much less a modern novel, without discovering allusions and references to the Bible or quotations from Scripture. Without a knowledge of the complete context of such references, the "point" or "punch line" is completely lost.

To the Christian reading the Bible, sheer pleasure and relaxation are incidental by-products, rather than the specific reason for using the Bible. Perhaps, however, we have been straining too hard to discover hidden and obscure meanings in every Biblical passage, without allowing the great lofty themes and delightful language to bring us enjoyment and relaxation.

*Mr. Siebert is minister of the Zion Evangelical United Brethren Church of Elmira, Ontario, Canada.

AIMS

To see the Bible as great literature.
To see the influence of the Bible on secular writing.
To learn ways of using secular writings to convey the Christian message.

Influence on Secular Writing

Let us now further examine the influence of the Bible on secular writing. It has been said that if the Bible were lost, the essential verses could be collected again from the literary works of the world. Some of the greatest preachers have been authors, playwrights and poets.

Alfred Tennyson

Lord Alfred Tennyson is perhaps one of the most frequently quoted poets in religious articles and sermons. Who is not familiar with his "flower in the crannied wall," "cast your cares on God" from Enoch Arden and these succinct lines from "Idylls of the King":

Man am I grown, a man's work must I do,
Follow the deer? follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

Recall, too, his "Too Late" from Guinevere based on the parable of the wise and foolish virgins. Many of us memorized "Break, Break, Break" in public school and have felt the surge of those waves on the "cold gray stones" ever since. Probably the most quoted major work of Tennyson is "In Memoriam" with such familiar lines as " 'Tis better to have loved and lost, than never to have loved at all," and

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

From the same work come these lines:

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;"

and how often at funerals have you heard:

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just."

Robert Browning

The Christian message is also reflected extensively in the writings of Robert Browning. From his "Andrea Del Sarto" many speakers to young people have lifted the lines:

"Ah, but a man's reach should exce
grasp,
Or what's a heaven for?"

He addresses the impatience of yo
Rabbi Ben Ezra:

"Grow old along with me!
The best is yet to be,
The last of life, for which the fir
made:
Our times are in his hand
Who saith 'A whole I planned,
Youth shows but half; trust Go
all, nor be afraid!' "

Most of us have at some time or a
used his thought from "Pippa Passe

"God's in his heaven—
All's right with the world!"

William Shakespeare

Many of the best known quotation
from the plays of William Shake
For some fun, prepare a list of his f
sayings and mix them with quotation
Proverbs and other sayings from the
and ask a group to identify them. Yo
surprised how many will credit the
for the ideas of the Bard of Stratfor

Do these sound familiar? "Sleep tha
the ravell'd sleave of care" (Macbet
II, Sc. 2); "Let never day nor nig
hallow'd pass, but still remember wh
Lord hath done" (King Henry VI, P
Act II, Sc. 1).

Every young person should kn
heart Polonius' advice to his son
Hamlet Act I, Sc. 3, which concludes

"This above all: to thine own self b
And it must follow, as night the d
Thou canst not then be false t
man."

Mercy in men is described as a div
tribute in The Merchant of Venice, A
Sc. 1, beginning with

"The quality of mercy is not strain

Frequently at summer outdoor meetin
have used the lines from As You L
Act II, Sc. 1:

"And this our life, exempt from
haunt,
Finds tongues in trees, books
running brooks,
Sermons in stones, and good in
thing."

Closing Thoughts

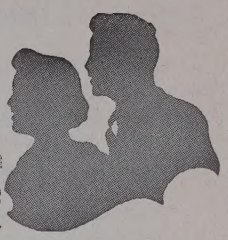
These are but a smattering from
writers. You may want to include
more. Perhaps your society could un
a project to collect inspirational
gems and arrange them topically in a
book to be used by everyone in pl
and developing meetings. They
thoughtful Calls to Worship, O
Sentences, effective conclusions to a
or to an entire topic. Often when w
used many words in an attempt to
an idea, we find the poet has said
us in just a few memorable lines.
a quotation will always be helpful.

As the close of the meeting, have
one share favorite quotations from lit

Serve Gladly

No. 4 in a Series: "Getting Ready for Fall"

Psalm 100



or High (12-14 Years)

AUGUST 28

*omments by Frances M. Becker**

e Gladly

k in 1912, more years ago than you ld, a man named A. H. Ackley wrote vords to a song which millions of e have sung since then and we're still g it today.

am happy in the service of the King, am happy, Oh, so happy;
have peace and joy that nothing else can bring,
the service of the King."

tch people as they sing this testimony to g God. Some aren't any happier than y with a stomach-ache because they're g words which mean nothing to them. haven't experienced the joy of serving , so they look sour, stern, or dis-sted. These people are not the ones in others to Christ through service; matter of fact they could easily drive e away from God by their cold, nega- unfriendly attitude.

her people sing the song with a nce, warmth, and magnetism in their er that draws people to the God whom serve. As we stop for a minute to look ese people who seem to be happy in ervice of the King we ask just five short ions: Why? How? Who? Where? n?

?

hy do people serve God gladly? Why do serve Him with happiness of spirit? e two or three minutes to have the g people answer.) If we add up the s said or that we might have said, they d sound something like this. God was so derful in sending His son, Jesus, into world to save us. We can in no way y Him for so great a sacrifice but we through happy, dedicated service let s know of Christ's love for us. Not only is a privilege but it is a responsibility God tells us in Psalm 66:1 that it ld be a joyful noise we make unto the . But God, being gracious and loving, n't stop with our commission to service. we gladly bring to Him all that we ess, He rewards us with peace and and blessing which far surpass our ger offerings. Le Tourneau, the manu-rer of earth-moving equipment, once that what he gives to the Lord in elsful the Lord returns in bucketsful. has promised it in His word. Read 12:26 and Ephesians 6:6-8.

v?

ervice takes many forms. Take a few utes right now to list the numbers of s in which you as Christian young ple might serve Christ—in church, in Christian Endeavor, in Sunday school, in school, in your community.

Look at this list and remember that, important as each job may be, it is not worth doing as a Christian unless you do it willingly, happily, gladly. Unfortunately, we so often see young people in the church who are not willing to do anything for God, especially if it interferes with their own personal wishes and desires. Then if these young people are given a job to do or are talked into doing one, the complaints, the groans, the griping can be heard for miles around. Serve God gladly? They are not serving Him at all but giving the Devil a fine opportunity to run down Christian work.

Fortunately, the majority of Christian people today see Christian service not just as a means of getting a job done but also as a way of winning others to Christ. Enthusiastic, sincere, humble, warm, joyful service can make some lost, seeking non-believer want to know what makes us tick and thus come to know the Saviour who controls the pendulum of our lives.

Where?

The church, of course, is one of the main places where we serve Christ. In the many jobs that need to be done, among the many people with whom we come in contact, service for Christ becomes the silver thread that ties everything together. However, here again we see the importance of serving gladly.

Sometimes we become so absorbed and so active in getting things done that we lose the spiritual blessings which make our service effective. We can't afford to be so busy that we find ourselves drawn farther and farther away from the primary purpose of the church; worshiping God, receiving divine inspiration from His Word, and learning more of His will for our lives. If you serve God gladly then you will not miss any or any part of a stated worship service because your excuse is you're serving in some other way.

Happy Christian service depends upon close communion with God. It is service in addition to, not in place of, all the regular church responsibilities.

Not only the church, however, but the home, the neighborhood, the town, the city, each has a greater need for more and more enthusiastic Christian service. Jesus said we must serve in Jerusalem, Judea, Samaria and the uttermost parts of the world.

"Where?" should never be a problem for a happy Christian, for here, there and everywhere is his field of service for Christ.

When?

We want to serve whenever there is an opportunity, but sometimes we need to open our eyes a bit more widely to see the opportunities that are all around.

A fine Christian family, that was in the habit of quietly helping wherever they saw a need, heard one day that a young widow in the neighborhood, who had three children, was really having a difficult time making ends meet. The husband and wife made up a big basket of groceries and left it on the widow's front porch.

Later in the day the couple with their four-year-old son stopped in to visit the widow. "Oh," she said, "the most wonderful thing happened today. We were down to the last food in the house and I prayed that God might take care of us. When I opened the door this morning a huge basket of food was waiting there. God is so gracious to have answered my prayer."

All this time the little four-year-old was busy tracing a label on one of the jars on the kitchen table with his chubby finger. When the family left and talked about how happy they felt about the widow's happiness, the four-year-old tugged his father's sleeve and said, "You know, Daddy, God gets his peanut butter at the same place we get ours."

Yes, God's service so often comes through people who allow God to direct their service when a need presents itself.

Who?

In Christian Endeavor there is no need to ask who serves. The Christian Endeavor pledge begins with a pledge to service. Let us say it together, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do."

The second principle of Christian Endeavor dedicates a young person, who has confessed Christ, to service for Christ. No Christian Endeavorer may use the name or wear the pin unless he is willing to serve gladly Christ and the church.

Let's make this inventory time. See how you individually rate in your enthusiastic, willing service for Christ.

Things to Do

1. Have someone look up the story of the hymn, *In the Service of the King,* and report at the meeting.
2. Suggest that each society member come prepared with a verse of Scripture referring to service.
3. Discuss ways in which your society might participate in Christian Endeavor's 1961 Citizenship Contest which requires some Christian service activity. (Contact International Society of Christian Endeavor for information.)
4. Use the song, *Joy in Serving Jesus,* by B. D. Ackley for special music.
5. Set up a "service station" in your society so that you might become known as a Christian Endeavor society that works.

s Becker is active in Pennsylvania Christian leavor and is assistant director of Child Care nters of the Philadelphia Public Schools.

Daily Bible Readings for Your Quiet Hour

Here are the daily Bible readings selected for use in connection with the weekly Christian Endeavor topics for July and August, 1960. These particular selections have been chosen because they give valuable food for thought in connection with the topic for the Sunday to follow.

These readings are grouped together on one page in order that Endeavorers may easily use them. Why not clip out this section and place it in your Bible, ready for your daily Quiet Hour observance.

Junior High (Intermediate) Daily Readings

M., June 27. Christian Democracy. Matthew 23:8-12.
T., June 28. Pray for the Government. I Timothy 2:1-6.
W., June 29. Patriotism. Ezekiel 7:25,26.
T., June 30. Jesus Paid Taxes. Matthew 17:24-27.
F., July 1. A Blessed Nation. Psalm 33:10-22.
S., July 2. On Paying Taxes. Mark 12:14-17.
Sun., July 3. Topic—"To Advance My Country's Welfare." Proverbs 14:34.

M., July 4. The Power of Prayer. Genesis 18:23-32.
T., July 5. David's Prayer. II Samuel 7:18-29.
W., July 6. Solomon's Prayer Answered. I Kings 3:5-14.
T., July 7. Jesus Teaches Prayer. Luke 11:1-13.
F., July 8. Lessons in Prayer. Luke 18:1-14.
S., July 9. The Great Prayer of Jesus. John 17.
Sun., July 10. Topic — Our Prayers. Romans 8:26-28.

M., July 11. Songs of Victory. Exodus 15:1-19.
T., July 12. Songs in the Night. Psalm 149:1-5.
W., July 13. A Song of Trust. Isaiah 26:1-5.
T., July 14. Songs of Praise. Psalm 100.
F., July 15. Songs of Fellowship. James 5:13-16.
S., July 16. A New Song. Revelation 14:1-3.
Sun., July 17. Topic — Our Songs. Colossians 3:16; Ephesians 5:19.

M., July 18. Be Not Anxious. Matthew 6:25-34.
T., July 19. Uncertainty. Matthew 24:3-13.
W., July 20. Under the Sun. Ecclesiastes 1:13-18.
T., July 21. Courage under Fire. II Corinthians 4:13-18.
F., July 22. Peace! Philippians 4:6-9.
S., July 23. The Answer. Matthew 11:28-30.
Sun., July 24. Topic—Our Problem. I Peter 5:6-11; Jeremiah 32:27.

M., July 25. Ashamed in Nothing. Philippians 1:15-21.
T., July 26. Source of Clean Living. I John 3:1-3.
W., July 27. The Source of Our Expectations. Romans 5:1-6.
T., July 28. Grounded in the Resurrection. I Peter 1:1-5.
F., July 29. Awaiting Revelation. Romans 8:16-25.
S., July 30. Testify to Your Expectations. I Peter 3:8-17.
Sun., July 31. Topic—Our Expectations. Mark 10:29,30; Psalm 62:1-8.

M., Aug. 1. Led By the Spirit. I Corinthians 2:9-13.
T., Aug. 2. Go Deeper in Christ. Ephesians 3:17-19.
W., Aug. 3. A Good Foundation. I Timothy 6:13-19.
T., Aug. 4. God Lays the Foundation. Isaiah 28:16,17.
F., Aug. 5. No Other Foundation. I Corinthians 3:9-11.
S., Aug. 6. Foundations Are But a Start. Hebrews 6:1-3.
Sun., Aug. 7. Topic—Dig Deeper. Luke 6:47-49.

M., Aug. 8. Cooperative Building. Nehemiah 4:6,16-23.
T., Aug. 9. Cooperate with God. Psalm 127:1.
W., Aug. 10. Wise and Foolish Builders. Matthew 7:24-27.
T., Aug. 11. Selfish Expansion Unwise. Luke 12:16-21.
F., Aug. 12. Use the Right Materials. I Corinthians 3:12-15.
S., Aug. 13. Building Properly. Ephesians 2:19-22.
Sun., Aug. 14. Topic—Build Bigger. Luke 14:28-30.

M., Aug. 15. Work. Philippians 2:12-16.
T., Aug. 16. Aim for Approval. II Timothy 2:14-16.
W., Aug. 17. Finish What You Start. Zechariah 4:8-10.
T., Aug. 18. Eyes Front. Luke 9:61,62.
F., Aug. 19. Pushing On. Acts 20:24-27.
S., Aug. 20. Straightforward. Joshua 1:6-9.
Sun., Aug. 21. Topic—Look Forward. Philippians 3:13-15.

M., Aug. 22. Joyful Service. Nehemiah 12:27,28,43,44.
T., Aug. 23. Barnabas Served Gladly. Acts 11:20-24.
W., Aug. 24. Service of Love. John 12:1-8.
T., Aug. 25. Serve as a Leader. Matthew 24:45-47.
F., Aug. 26. Serve as a Servant. I Timothy 6:1,2.
S., Aug. 27. Serve God Only. Luke 16:10-13.
Sun., Aug. 28. Topic — Serve Gladly. Psalm 100.

Senior-Young People's Daily Readings

M., June 27. Sincerity and Truth. I Corinthians 5:6-8.
T., June 28. Loyal to Christ. Acts 5:25-32.
W., June 29. Trust. Isaiah 26:1-7.
T., June 30. Loyalty to Christ's Church. Hebrews 10:22-25.
F., July 1. Danger of Neglect. II Peter 2:20,21.
S., July 2. Loyalty to Friends. I Samuel 18:1-5.
Sun., July 3. Topic—I Pledge . . . Proverbs 14:34

M., July 4. The Power of Prayer. Genesis 18:23-32.
T., July 5. David's Prayer. II Samuel 7:18-29.
W., July 6. Solomon's Prayer Answered. I Kings 3:5-14.
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T., July 28. Grounded in the Resurrecti I Peter
F., July 29. Awaiting Revelation. Romans 8
S., July 30. Testify to Your Expectatio I Peter
Sun., July 31. Topic—Our Expectations. 10:29,30; Psalm 62:1-8.

M., Aug. 1. The Building and Foundat I Corinthians
T., Aug. 2. The Spiritual Temple. I Corinthians 6
W., Aug. 3. The Church. Ephesians 2
T., Aug. 4. Lively Stones. I Peter
F., Aug. 5. Preparing to Build. I Chronicles 2
S., Aug. 6. God Needs No Temples. Acts 17
Sun., Aug. 7. Topic—The Christian M in Architecture. Exodus 30:1-10.

M., Aug. 8. Man as God's Portrait. Genesis 1
T., Aug. 9. Christ as God's Portrait. II Corinthians
W., Aug. 10. A Word Picture. Revelation 1
T., Aug. 11. A Pre-Arranged Portrait. Romans 8
F., Aug. 12. A Changed Portrait. I Corinthians 15
S., Aug. 13. Inadequate Portraits. Isaiah 40
Sun., Aug. 14. Topic—The Christian M in Art. John 4:19-30.

M., Aug. 15. Sing unto the Lord. Psalm
T., Aug. 16. Songs of the Prisoner. Acts 16
W., Aug. 17. The Temple Choir. I Chronicles 6
T., Aug. 18. Reasons for Praise. Hebrews 13
F., Aug. 19. Song of the Redeemed. Revelation
S., Aug. 20. Song of the Angels. Revelation
Sun., Aug. 21. Topic—The Christian M in Music. Ephesians 5:15-21.

M., Aug. 22. The Words of the Wise. Ecclesiastes 12
T., Aug. 23. Christian Reading. I Timothy 4
W., Aug. 24. A Purpose for Christian Liter John 20
T., Aug. 25. Paul's Desire for Books. II Timothy
F., Aug. 26. Living Literature. II Corinthians
S., Aug. 27. The Greatest Book. Psalm 119:
Sun., Aug. 28. Topic—The Christian M in Literature. John 5:36-47.

JUNIOR CE MEETINGS The Quarterly for Junio

Topics for JULY

July 3. What Makes a Nation Great? Psalm 33:12-15; Proverbs
July 10. It's Fun to Be Outdoors. Psalm 1
July 17. It's Fun to Read. I Timothy
July 24. It's Fun to Have Hobbies. Ecclesiastes
July 31. Little Things that Count. Matthew 13:

Topics for AUGUST

August 7. Let's Plan a Party. Matthew 14:1
August 14. Let's Worship Outdoors. Psal
August 21. Let's Advertise. Psalm
August 28. Look In—Look Out—Look Up. I John

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Send orders, with cash, for copies or scription to International Society of Chr Endeavor, 1221 East Broad Street, Columbu Ohio.

NEWS
from around the world

700 attended the Easter Sunrise Serv-onsored by Dauphin County (Penn-ia) at Reservoir Park "Hilltop."

e for the Colorado Spring Training rence April 22-23 at Star Ranch was Stand Ye Here." Leaders included William Tatum, Dr. J. Wilson Byers, McClaren, Mabel Preston, Rev. Ers-Scates, Richard Winkel, Rev. Dan and the state president, Nick Van

er County (Pennsylvania) Endeavorers rt two children in Christian orphan-in Korea. Westchester County (New Union has also "adopted" a Korean n.

Carolina Endeavorers are spending week ends working at Crestmont, the Christian Endeavor Camp. Activities de landscaping the grounds, cleaning ake, placing acoustical tile on the din-all ceiling, and pouring a cement floor e chapel.

. Vernon McGee, pastor at the Church e Open Door in Los Angeles, will be ain speaker at the California Conven-in San Jose June 23-26.

Orange County (California) Endeavorers have organized a choir, under the direction of Tom Newman, to furnish music for sings and present a spring concert. Mr. Newman is choir director of Portola Junior High School and minster of music at Grand Avenue Evangelical United Brethren Church.

Five Endeavorers from Liberty Evangelical United Brethren Church, Clarksburg, West Virginia, gave their "Open Letters" on CHRISTIAN CITIZENSHIP — UNLIMITED! at a society meeting before sending them in as entries in the 1960 Citizenship Contest.

A very successful winter conference season was held at Tahquitz Pines by the Los Angeles County (California) Union under the direction of Rev. Wayne Flory, field secretary. Two Junior High and two Senior High week-end conferences brought a total attendance of 616, with 166 decisions recorded.

Mr. James D. Isaac, traveling secretary of the India Union, has the oversight of some 3,000 societies.

During 1959 the San Diego (California) Floating Society of Christian Endeavor held 306 services on ships in the harbor, with 2,443 service men and 2,181 civilians attending. Since Pearl Harbor, December 7, 1941, a total of 5,957 services have been held, with 267,070 service men attending. In this period 5,839 professed decisions have been recorded and 9,347 reaffirmations of faith.

Brooklyn (New York) Union Endeavorers are preparing for another year of Fresh Air Camps, under the direction of Carl A. Pierson. Children 6 to 11 years old from low income families are taken to Camp Brett for a 10 day period.

The Youth Assembly Retreat of the New Jersey Union was held May 20-22 at Camp Hope. Especially for those between 14 and 24, the program was planned to help youth grow in their Christian life and train for leadership in Christian Endeavor and the church.

With the theme "Look Up and Live" Michigan Union officers enjoyed an "out of this world" experience at their spring conclave. Program items were based on launching a satellite "In Orbit for Christ."

Photo by Tom Renner

International Society leaders were guests at a reception given by Chicago Union Endeavorers following a rally at First Reformed Church of Roseland. At the punch bowl are (left to right) Allan J. Blair, Rev. Raymond C. Steinhart, and Julian Moran. Dr. Clyde W. Meadows was the rally speaker. Over 300 attended.

Ohio Endeavorers will celebrate the 75th Diamond Jubilee anniversary of the union at the state convention in Columbus June 16-19. All former presidents and employed secretaries will be urged to participate.

William Arthur, newly-elected Oregon Union president, graduates from Whitworth College in June. His home is in Jennings Lodge where he attends the Community Congregational Church. He is vice-president of the International Society Youth Assembly. He plans to enter the ministry.

St. Louis (Missouri) Union is holding a King and Queen Contest during 1960, with final selections to be announced at the February 1961 Birthday Banquet. Points are given for attending rallies, executive meetings, summer camp and state convention, for selling banquet tickets, and for attendance of sponsor and pastor at union activities.

Members of the Youth Work Committee are shown as they met at Christian Endeavor Headquarters May 4-6 to select 1962 Christian Endeavor topics. The four (upper left photo) who prepared Senior-Young People's topics are (left to right) Elwood Dunn, committee chairman, Joan Pyle, Dorothy E. Howes, and Jay Sheffield. Junior High topics were selected by (left to right, middle photo) Wanna Sell, Rev. Paul Dunn, and Rev. Clair E. Beatty. The entire committee is shown (lower photo) as they met with Delno W. Brown, educational secretary of the International Society (third from left).

Christian Endeavor's Citizenship Convocation

Ottawa, Ontario
July 1-3, 1960

Program Includes Outstanding Speakers, Visits to Places of Historic and Spiritual Significance

Citizenship Contest Winners To Be Honored During Sessions

- *Is a significant part of Christian Endeavor's Citizenship Crusade.*
- *Challenges young people to be Christian citizens.*
- *Is a dedication of youth to Christian principles in government.*

TOTAL COST: $35.00

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International Society of Christian Endeavor

Citizenship Convocation Registration Blank

Please reserve a place and register me for the Citizenship Convocation. Here is $5.00 payment which will apply on my $35.00 convocation fee (including meals, except breakfasts, from Friday night dinner through Sunday noon luncheon and hotel accommodations for Friday and Saturday nights—three or four to a room, in the fabulous Chateau Laurier, plus sightseeing and registration fee).

Name ..... Age .....

Address .....

City ..... State .....

Church ..... C. E. Union .....

Mail this application and $5.00 to MRS. W. T. WEBSTER, Convocation Registrar, 36 Helena Street, Ottawa 3, Ontario, Canada

Tentative Progra

Friday, July 1

REGISTRATION, beginning at 11:00 A.M.— Lounge of the Chateau Laurier.

CONVOCATION DINNER, 6:00 P.M.—in th quet Room of the Chateau Laurier. Sp Rev. George G. Connolly, Field Sec Christian Education Committee, Mo Ottawa and Bay of Quinte Conference United Church of Canada.

TALK-IT-OVER GROUPS, 8:00 P.M.—in th teau Laurier. Find the dimensions of tian citizenship.

NIGHT VISIT TO PARLIAMENT HILL, 9:3 —A thrilling visit, under giant flood to the seat of the Dominion governm

Saturday, July 2

BREAKFAST, 7:00 A.M.—on your own, part of the Convocation fee.

QUIET HOUR, 8:00 A.M.—at Napean Poi the banks of the Ottawa River. Leader E. Earle Eaton, minister of the Presby churches of Sheffield and Kirkwall, O

WALKING TOUR OF PARLIAMENT HILL, A.M.—a more comprehensive tour.

MORE TALK-IT-OVER GROUPS, 10:30 A.M the Chateau Laurier.

FREE TIME, 11:30 A.M.

CONVOCATION LUNCHEON, 12:30 P.M.—Ba Room of the Chateau Laurier. Mee President—an informal time with Dr. W. Meadows, president of the Interna Society of Christian Endeavor.

MORE OF OTTAWA, 2:00 P.M.—a circle to the scenic Capital City and District by cially chartered buses.

FREE TIME, 3:30 P.M.—for a canal trip on own on historic Rideau Canal.

CONVOCATION BANQUET, 6:00 P.M.—in the quet Room, Chateau Laurier.

CHRISTIAN CITIZENSHIP RALLY, 7:30 P.M the Dominion United Church. Speaker: Right Honorable John G. Diefenbaker, Minister of Canada. Also the presentati the Albert H. Diebold Awards to national winners in Christian Ende Citizenship Contest.

Sunday, July 3

BREAKFAST, 7:00 A.M.—again on your not a part of the Convocation fee.

COMMUNION SERVICE, 8:15 A.M. — spec chartered buses leave promptly at 7:45 for the Kingsway United Church for Convocation Communion Service dir by Rev. J. Wesley Siebert, of Elmira, tario.

FINAL TALK-IT-OVER GROUPS, 9:00 A.M.

WORSHIP, 11:00 A.M.—At the church of choice.

CONVOCATION LUNCHEON, 12:30 P.M.—in Banquet Room, Chateau Laurier.

VISIT TO AYLMER—specially chartered leave promptly at 1:30 p.m. for a scenic to the town of Aylmer, Quebec. Visit C Cottage, the birthplace of Francis E. C the founder of Christian Endeavor; the to St. Andrews Presbyterian Church, church of his boyhood.

CLOSING SESSION, 2:30 P.M.—in this his little church—a special service of dedic of a memorial plaque, the gift of the C dian Christian Endeavor Union. The sp er: Dr. Earle W. Gates, past president o International Society of Christian Ende After the final adjournment at 3:30, return to the Chateau Laurier.